

Suttanta Piṭaka

ANĠUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

EKAKA & DUKA NIPĀTA PĀḶI

(DIVISION OF ONE-FACTOR
&
TWO-FACTOR DISCOURSES)

Translated by

U THEIN MAUNG



Edited by

The Editorial Committee

Department for the Promotion and
Propagation of the Sāsana

Sāsana 2544

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Myanmar Era 1362

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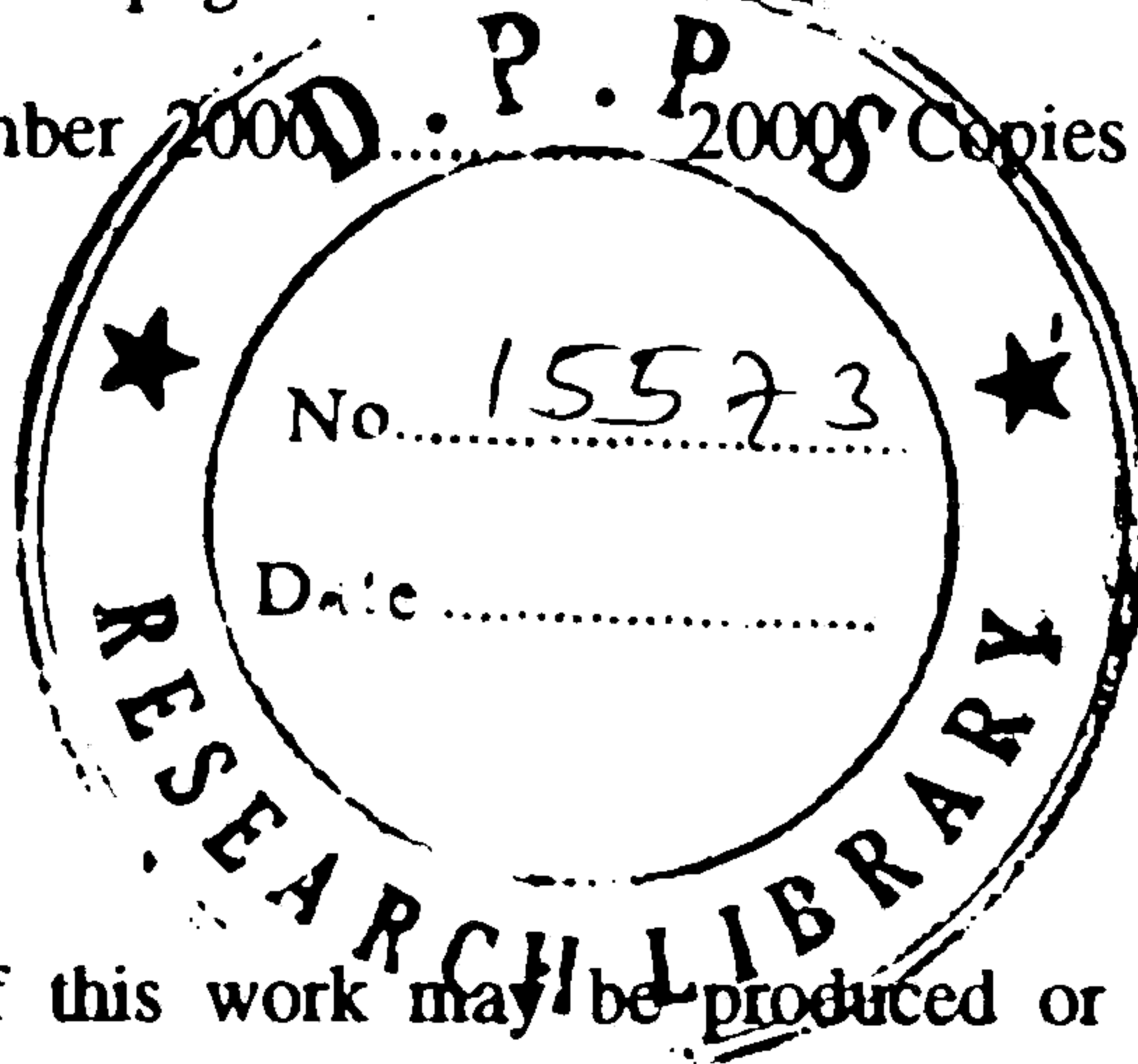
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

FOREWORD

It is a matter of great satisfaction and delight for us in introducing a new Collection or Nikāya of the Piṭaka, that is, the Aṅguttara Nikāya, to our readers. Out of the five Nikāyas of the Pāli Texts, only four have so far been published. The present Nikāya, the Aṅguttara, comprises eleven sections called Nipātas; we are glad to present two of those eleven Nipātas, called the Ekaka & Duka Nipātas, so named because it is a book of the Buddha's discourses all arranged in ones and twos.

We hope that the present Collection will find a warm welcome among our readers.

(SANN LWIN)

Director-General

Department for the Promotion and

Propagation of the Sāsanā

Kaba-Aye,

Yangon.

INTRODUCTION

It is generally known that the Piṭaka texts are divided into three divisions, which are known as the Piṭakas (lit., baskets). The three Piṭakas are the Vinaya (containing the Rules of Discipline for the Order of bhikkhus), the Suttanta (consisting of Suttas or Discourses) and the Abhidhamma (which deals with more profound philosophical and psychological aspects of Buddhism).

According to the Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These five Nikāyas are Dīgha Nikāya or Collection of long discourses of the Buddha; Majjhima Nikāya or Collection of middle length discourses; Saṃyutta Nikāya or Collection of groups of connected discourses; Aṅguttara Nikāya or Collection of numerically graduated discourses; and lastly, Khuddaka Nikāya or Collection of miscellaneous works or books, an omnibus Collection which contains compilations of Suttas (i.e. discourses and narrative accounts).

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven nipātas, meaning parts or books or collections ranging from the first collection consisting of one factor discourses, each dealing with one point or subject matter, to the eleven factor discourses dealing with eleven points or subject matter. These eleven Nipātas are divided into three books. In the first book are the Collection of one factor discourses (Ekaka Nipāta), Collection of two factor discourses (Duka Nipāta), Collection of three factor discourses (Tika Nipāta), and Collection of four factor discourses (Catukka Nipāta). In the second book are Collection of five factor discourses (Pañcaka Nipāta), Collection of six factor discourses (Chakka Nipāta), and Collection of seven factor discourses (Sattaka Nipāta). In the third book are Collection of eight factor discourses (Aṭṭhaka Nipāta), Collection of nine factor discourses

(Navaka Nipāta), Collection of ten factor discourses (Dasaka Nipāta) and Collection of eleven factor discourses (Ekādasaka Nipāta). This book contains the translations of the Ekaka Nipāta and Duka Nipāta of the first book of Collections.

Ekaka Nipāta

In Ekaka Nipāta, beginning from Rupādi Vagga and ending in Amata Vagga, altogether twenty vaggas are listed. But since Etadagga Vagga contains seven vaggas, Aṭṭhāna Pāḷi contains three vaggas and Ekadhamma Pāḷi contains four vaggas; there are, in fact, thirty-one vaggas in Ekaka Nipāta. The number of suttas in these vaggas totals six hundred and eleven. Each and every one of these suttas contains a single dhamma, which is worthy of perpetually borne in mind. Here are some examples:

(a) Benefits of Goodwill (Mettā)

In sutta numbers 53, 54 and 55, the Buddha points out the benefits of goodwill. He said that if a bhikkhu exercises or develops or contemplates goodwill just for a moment (lit., for the time taken for a snap of the finger with the thumb) he is said to be one who abides in jhāna, one who abides in the Buddha's Teaching and one who consumes the people's alms-food beneficially, beneficial both to himself and to the donors. "How much more would be said of a bhikkhu who repeatedly practises goodwill?" the Buddha asked in his conclusion. Thus, the Buddha shows us the benefits of good will and enjoins us to practise it.

(b) The Right and Wrong perceptions of phenomena (Yoniso manasikāra, ayoniso manasikāra)

In sutta numbers 66 and 67, the Buddha speaks of the Right and Wrong perceptions of phenomena. Wrong perception is the cause of the arising of demeritorious dhammas and the decline of meritorious dhammas. Right perception is the cause for the arising of meritorious dhammas and the decline of

demeritorious dhammas. Therefore, it is important to have the right perception of phenomena. Only the right perception can bring about the arising of meritorious dhammas and the decline of demeritorious dhammas. Only with right perception can one differentiate the good from the bad, the meritorious from the demeritorious and conduct oneself accordingly.

(c) Advantageous and Disadvantageous Dhammas

Dhammas which bring about advantage and dhammas which bring about disadvantage are pointed out by the Buddha in the Pamādādi Vagga and Duttiya Pamādādi Vagga.

Mindfulness, diligence, lack of greediness, contentment, right perception (yoniso manasikāra), comprehension and good friends are listed as dhamma factors that bring about great advantage. They lead to establishment and stability of the Buddha's Teaching (Sāsana) and prevent it from falling into ruin and disappearance. The dhamma factors that bring about great disadvantage are the opposites of the above factors, viz, unmindfulness, indolence, greediness, discontentment, wrong perception (ayoniso manasikāra), lack of comprehension and bad friends. These factors bring about great disadvantage, ruin and disappearance of the Buddha's Teaching.

(d) The Unique Person (Ekapuggala)

The appearance of a unique person in this world is indeed rare. That unique person (Tathāgata) is one who is worthy of special veneration, who truly comprehends all the dhammas by his own intellect and insight. The appearance of a Tathāgata is for the benefit, welfare and happiness of all devas and men.

There can be no second one equal to him, there can be no companion who has his attributes, there can be no one like him in appearance, no one who could rival him in the dhammas. He is not like any other being; he is only like the preceding Buddhas and he is the most supreme among two legged beings.

Further, if such a unique person appears, the eye of wisdom, the light of wisdom and the radiance of wisdom also

appear; the excellent dhamma also appears; analytical insights are realized; the various elements are comprehended; fruition knowledge of wisdom (Vijjāvimutti phala) is realized; Sotāpatti phala, Sakadāgami phala, Anagāmi phala and Arahatta phala are successively realized. Thus, the appearance of a unique person in this world helps beings to attain knowledge and Insight (Magga Ñāṇa) which ultimately leads to the realization of Arahatta phala (i.e. Nibbāna).

(c) The Foremost Persons (Etadagga Puggala)

Foremost persons are those who are outstanding and foremost in their respective subjects which may be knowledge, or practice, or supernormal powers, etc. Thus the Venerable Aññāsi Kondañña is the foremost amongst the Buddha's bhikkhu disciples of long standing. The Venerable Sāriputta is the foremost amongst the Buddha's bhikkhu disciples of great wisdom. The Venerable Mahāmoggallāna is the foremost amongst the Buddha's bhikkhu disciples who possess great supernormal powers. The foremost persons during the time of the Buddha were mostly arahat Theras and arahat Theris and the rest were male lay disciples and female lay disciples. There were forty-one foremost persons from among the theras, and thirteen from among the theris, eleven from among the male laydisciples ten from among the female lay disciples. The etadagga title was conferred on worthy persons as a mark of recognition for excellence in one subject. But the Venerable Ānanda Mahāthera had the distinction of having five special qualifications. The Venerable Ananda's qualifications are given in sutta numbers 219-223. (1) Amongst the bhikkhu disciples of the Buddha, the Venerable Ānanda was the foremost in having a wide knowledge. (2) He was foremost in having a good memory for retaining the words of the Buddha for a long time. (3) He was foremost in understanding fully all the Buddha's words. (4) He was foremost in making effort to learn, remember and recite the discourses given by the Buddha. (5) He was the foremost amongst those disciples who attended upon the Buddha.

The Venerable Cuḷapanthaka and the Venerable Subhūti also received the etadagga title for having two special qualifications.

(f) Impossibilities (Aṭṭhāna)

There are certain events or situations, which cannot happen, or arise in this world. These are mentioned in the Aṭṭhāna Vagga, Ekaka Nipāta. There are three Vaggas on this subject (sutta numbers 268 to 295). Only some important examples will be mentioned here. The first is that there is no possibility of two perfectly Self-Enlightened Buddhas appearing in one universe at the same time (277). In the same way, there is no possibility of two Universal Monarchs arising in one universe at the same time. Further, it was also mentioned that there is no possibility of a woman becoming a Self-Enlightened Buddha, or a Universal Monarch or King of devas (Sakka).

(g) Kāyagatāsati

Kāyagatāstai is contemplating one's own body composed of hair, etc. Concerning this meditation practice, the Buddha said that, if this dhamma is cultivated and repeatedly practised, it is for the attainment of Samvega ñāṇa or Vipassanā ñāṇa, which arises with the awareness and apprehension of the dreadful nature of the body. It is for the attainment of great benefit (i.e. the realization of the four maggas); it is for the emancipation from the four bonds, which is the realization of the four fruitions, or phalas (i.e. realization of Nibbāna), it is for the attainment of mindfulness and comprehension; it is for the attainment of Divine Power of Sight; it is for the attainment of happiness in this very existence; it is for the realization of Arahatta Phala ñāṇa. (Sutta numbers 564-570)

These are just a few examples of the dhammas found in the Ekaka Nipāta of Aṅguttara Nikāya.

Duka Nipāta

Duka Nipāta consists of three paṇṇāsakas and four peyyālas. Paṇṇāsaka means a group of suttas, numbering approximately fifty. It may be a little more or a little less. Each of the three paṇṇāsakas contains five vaggas. So there are fifteen vaggas. The total number of suttas in the paṇṇāsakas is 180. Each sutta contains two dhammas. Some of the suttas are short, some long. The peyyālas here are groups of suttas with omissions of passages or groups of words, which are the same as before. The four peyyālas in Duka Nipāta are Kodha peyyāla, Akusala peyyāla, Vinaya peyyāla and Rāga peyyāla. These four peyyāla groups contain 66 suttas, So there are 246 suttas in Aṅguttara Nikāya, Duka Nipāta. Some examples of suttas are given below:

(a) Dhammas that Guard the World (Sutta number 9)

Having a sense of shame to do evil (hiri) and a sense of fear to do evil (ottappa) are the two dhammas that guard the world. They are also known as 'white dhammas'. If these two white dhammas did not guard the world, the world of human beings would be a promiscuous mess like the world of animals. Because these two white dhammas guard the world, there is clear-cut distinction among men as mother, mother's sisters, uncle's wife, teacher's wife or respectable person's wife. Thus said the Bhagavā.

(b) Dhammas which are for the Destruction and Disappearance of the Teaching (Sāsana)

The two dhammas, which are for the destruction and disappearance of the Teaching are badly arranged (Pāḷi) texts and badly explained meanings (of the Commentaries).

On the other hand, the two dhammas which are for the stability and non-disappearance of the Teaching are, well arranged (Pāḷi) texts and well explained meanings (of the Commentaries). (Sutta numbers 20, 21)

(c) Our Debt of Gratitude to our Parents

The sutta number 34 describes the enormity of the debt of gratitude we owe our parents. Here, the Buddha has said to this effect: Sons and daughters may carry the mother on one shoulder and the father on the other and attend to their needs as long as they live. They may even let their parents defecate and urinate on their shoulders or they may put the parents in the luxury and comfort of a Universal Monarch. All these cannot be counted as repayment (in full) of the debt of gratitude they owe their parents.

The Buddha next points out how sons and daughters can repay their debt of gratitude in full. They can help their parents get established in the Triple Gem (Buddha, Dhamma and Samgha), help them to observe the moral precepts, help them to be generous, etc. (if the parents are in need of such help).

(e) Kiriya Vāda and Akiriya Vāda

In Sutta number 35, a brahmin asked the Buddha what doctrine he held and what he taught his disciples. To this question, the Buddha replied: “I hold the doctrine of ‘no action’ or ‘non-per-formance (Akiriya vāda) and I also hold the doctrine of ‘action’ or ‘performance’ “(Kiriya vada). The Buddha further added, “Brahmin, I teach non-performance of evil deed, evil speech and evil thought... I also teach the performance of good deed, good speech and good thought”. To put it briefly, the Buddha's instruction here to his disciple is “Do what is good, and refrain from doing evil.” This, in brief, is the Buddha's Kiriya vāda and Akiriya vāda.

Thus, the Buddha teaches them that good actions will give rise to good consequences and bad actions will give rise to bad consequences. In fact, Buddhism firmly holds the view that all actions are causative or kammic actions and that it can be said that the Buddhist doctrine is basically Kiriya vāda.

The Buddha's Akiriya vāda simply means restraint from doing evil. As such, the Buddha's Akiriya vāda is quite different from the Akiriya vāda of the ascetics, which is non-

causative and non-kammic. For them, all actions are mere actions without any effect; hence there is no need for restraint.

(c) Foolish and Wise Persons

In *Āyācana Vagga* there are quite a number of suttas with descriptions of a wise person and a foolish person. We shall take sutta number 137 as an example. Here, the Buddha said that a foolish, unintelligent and evil person who follows a wrong course of action towards his mother and father, and towards the Buddha (Tathāgata) and his disciples is uprooting and destorying himself. He is at fault; he deserves to be censured by the wise; he generates much evil.

On the other hand, a wise, intelligent and virtuous person who follows a right course of action towards his mother and father and towards the Buddha (Tathāgata) and his disciples is not uprooting and destroying himself. He is blameless; he does not deserve the censure of the wise; and he generates much merit.

(f) Happiness (Sukha)

In *Sukha Vagga* (sutta numbers 65-77) the Buddha has enumerated various kinds of happiness in pairs and points out the superior one of the two in each pair. Here are a few examples: (1) The happiness of an ascetic is superior to that of a householder (65). (2) The happiness not associated with moral intoxicants (*āsavas*) is superior to happiness associated with moral intoxicants. (3) The happiness of the mind (*cetasika sukha*) is superior to the happiness of the body (*kāyika sukha*).

(f) Charity or Gifts (Dāna)

In *Dāna Vagga* (sutta numbers 142-151), the Buddha points out that the gift of dhamma is superior to the gift of material requisites. In the same way, sacrificial charity of dhamma is superior to that of material requisites; the generosity in dispensing the dhamma is superior to generosity in giving material requisites, etc. Further comparisons dealing with liberality, enjoyment, distribution, assistance, favours and compassion

are also given. Compassion with dhamma is superior to compassion with material requisites.

Thus, the discourses given in the Aṅguttara Nikāya, Ekaka Nipāta and Duka Nipāta, like all other discourses of the Buddha (Tathāgata) embody the dhammas that should be known by all beings, devas, māra, brahmās, as well as human beings. These dhammas should be perpetually borne in mind and diligently practised. These dhammas, if diligently and adequately practised would surely bring great benefit both in the present existence and in the hereafter.

May the Buddha's Teaching
shine forth like the radiant sun.

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AṄGUTTARA NIKAYA

Collection of Numerically Graduated Discourses

EKAKA NIPĀTA

The Division of One Factor Discourses

I. RŪPĀDIVAGGA

1. Thus have I heard; Once, the Bhagavā was residing at the Jētavana monastery of Anāthapiṇḍika in Sāvatti. On that occasion the Bhagavā addressed the bhikkhus, saying “Bhikkhus”. The bhikkhus replied to the Bhagavā “Venerable Sir”. The Bhagavā spoke thus:

The First Sutta

Bhikkhus, I do not see any other visible appearance [i.e. object, rūpa] than the visible object of a woman that takes a complete hold of a man's mind. Bhikkhus, the visible object of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Second Sutta

2. Bhikkhus, I do not see any other voice [i.e. sound, sadda] than the sound of a woman that takes a complete hold of a man's mind. Bhikkhus, the sound of a woman does take a complete hold of the mind of a man [Thus said the Bhagavā.]

The Third Sutta

3. Bhikkhus, I do not see my other smell [gandha] than the smell of a woman that takes a complete hold of a man's mind. Bhikkhus, the smell of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Fourth Sutta

4. Bhikkhus, I do not see my other taste [rasa] than the taste of a woman that takes a complete hold of a man's mind. Bhikkhus, the taste of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Fifth Sutta

5. Bhikkhus, I do not see my other touch [phuṭṭhabba] than the touch of a woman that takes a complete hold of a man's mind. Bhikkhus, the touch of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Six Sutta

6. Bhikkhus, I do not see my other visible object than the visible object of a man that takes a complete hold of a woman's mind. Bhikkhus, the visible object of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Seventh Sutta

7. Bhikkhus, I do not see my other sound than the sound of a man that takes a complete hold of a woman's mind. Bhikkhus, the sound of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Eighth Sutta

8. Bhikkhus, I do not see any other smell than the smell of a man that takes a complete hold of a woman's mind. Bhikkhus, the smell of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Ninth Sutta

9. Bhikkhus, I do not see my other taste than the taste of a man that takes a complete hold of a woman's mind. Bhikkhus, the taste of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Tenth Sutta

10. Bhikkhus, I do not see any other touch than the touch of a man that takes a complete hold of a woman's mind. Bhikkhus, the touch of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The end of the Rūpādivagga, the First.

II. NĪVARAṆAPPAHĀNAVAGGA**The First Sutta**

11. Bhikkhus, I do not see my other dhamma than an agreeable object that causes the arising of sensual desire that has not yet arisen, and that causes the development of the sensual desire that has already arisen. Bhikkhus, an agreeable object does cause the arising of sensual desire that has not yet arisen, and it does cause the repeated arising and development of the sensual desire that has already arisen, in one who perceived the phenomenon in the wrong way.¹ [Thus said the Bhagavā.]

The Second Sutta

12. Bhikkhus, I do not see my other dhamma than a disagreeable object that causes the arising of ill will that has not yet arisen, and that causes the development of ill will that has already arisen. Bhikkhus, a disagreeable object does cause the arising of ill will that has not yet arisen, and it does cause the repeated arising and development of ill will that has already arisen, in one who perceives the phenomenon in the wrong way. [Thus said the Bhagavā.]

The Third Sutta

13. Bhikkhus, I do not see my other dhamma than boredom, laziness, weariness, drowsiness after a meal, or inactivity of mind² that causes the arising of sloth and torpor that have not yet arisen, and that causes the development of the sloth and torpor that have already arisen. Bhikkhus, in one who has an inactive mind, sloth and torpor that has not

1. in the wrong way: *ayonisomanasikāra*, i.e. thinking of impermanence as permanence, trouble as happiness, non-ego as ego, and unpleasantness as pleasantness.

2. inactive mind: *cetatalinattan*

yet arisen do arise, and the sloth and torpor that have already arisen do repeatedly arise and develop. [Thus said the Bhagavā.]

The Fourth Sutta

14. Bhikkhus, I do not see my other dhamma than a restless mind³ that cause the arising of distraction and remorse that have not yet arisen, and that causes the development of the distraction and remorse that have already arisen. Bhikkhus, in one whose mind is restless, distraction and remorse that have not yet arisen, do arise, and the distraction and remorse that have already arisen, do repeatedly arise and develop. [Thus said the Bhagavā.]

The Fifth Sutta

15. Bhikkhus, I do not see my other dhamma than perceiving the phenomenon the wrong way that causes the arising of doubt that has not yet arisen, and that causes the development of the doubt that has already arisen. Bhikkhus, in one who perceives the phenomenon in the wrong way, doubt that has not yet arisen does arise, and the doubt that has arisen does repeatedly arise and develop. [Thus said the Bhagavā.]

The Sixth Sutta

16. Bhikkhus, I do not see my other dhamma than a repulsive object that prevents the arising of sensual desire that has not yet arisen, and that causes the abandonment of the sensual desire that has already arisen. Bhikkhus, a repulsive object does prevent the arising of sensual desire that has not yet arisen, and it does cause the abandonment of the sensual desire that has already arisen, in one who perceives it in the right way.⁴ [Thus said th Bhagavā.]

3. restless mind: *avūpasama*

4. the right way: *yonisomanasikāra* i.e. thinking of impermanence as impermanence trouble as trouble, non-ego as non-ego, and unpleasantness as unpleasantness.

The Seventh Sutta

17. Bhikkhus, I do not see my other dhamma than a than a ki-3 free of ill will⁵ that prevents the arising of ill will that has not yet arisen, and that causes the abandonment of the ill will that has already arisen. Bhikkhus, in one who perceives the phenomenon of a kind heart, in the right way, the unarisen ill will does not arise, and the ill will that has already arisen does disappear. [Thus said the Bhagavā.]

The Eighth Sutta

18. Bhikkhus, I do not see my other dhamma than an initial effort, sustained effort and strong effort that prevents the arising of sloth and torpor that have not yet arisen, and that causes the abandonment of sloth and torpor that have already arisen. Bhikkhus, in one who strives with a steadfast effort, sloth and torpor that have not yet arisen do not arise, and the sloth and torpor that have already arisen do disappear. [Thus said the Bhagavā.]

The Ninth Sutta

19. Bhikkhus, I do not see my other dhamma a calm mind⁶ that prevents the arising of distraction and remorse that have not yet arisen, and that causes the abandonment of distraction and remorse that have already arisen. Bhikkhus, in one whose mind is calm, distraction and remorse that have not yet arisen do not arise and the distraction and remorse that have already arisen do disappear. [Thus said the Bhagavā.]

5. free from ill will: *metta cetovimutti*

6. calm mind: *vupasamā*

The Tenth Sutta

20. Bhikkhus, I do not see any other dhamma than perception of phenomenon in the right way, that prevents the arising of doubt that has not yet arisen, and the abandonment of the doubt that has already arisen. Bhikkhus, in one who perceives the phenomenon in the right way, doubt that has not yet arisen does not arise, and the doubt that has already arisen does disappear. [Thus said the Bhagavā.]

The end of Nīvaraṇappahānavagga,

the Second.

III. AKAMMANIYAVAGGA**The First Sutta**

21. Bhikkhus, I do not see any other dhamma than an untrained mind¹ that is unpliable². Bhikkhus, an untrained mind is indeed unpliable. [Thus said the Bhagavā.]

The Second Sutta

22. Bhikkhus, I do not see any other dhamma than a trained mind that is pliable. Bhikkhus, a trained mind is indeed pliable. [Thus said the Bhagavā.]

The Third Sutta

23. Bhikkhus, I do not see any other dhamma than an untrained mind that brings about great disadvantage. Bhikkhus, an untrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

24. Bhikkhus, I do not see any other dhamma than a trained mind that brings about great advantage. Bhikkhus, a trained mind does bring about great advantage. [Thus said the Bhagavā.]

1. an untrained mind : abhāvita: a mind that has not been developed or trained by concentration and meditation practice, i.e. the mind of a puthujjana, an ordinary worldling.

2. unpliable: akammaniya: not fit for doing jhāna practice and vipassanā bhāvanā practice leading to magga, phala and nibbana.

The Fifth Sutta

25. Bhikkhus, I do not see any other dhamma than a mind that is not trained and not developed [by concentration and meditation practice] that brings about great disadvantage. Bhikkhus, a mind that is not trained and not developed does bring about great disadvantage. [Thus said the Bhagavā.]

The Sixth Sutta

26. Bhikkhus, I do not see any other dhamma than a trained and developed mind that brings about great advantage. Bhikkhus, a trained and developed mind does bring about great advantage. [Thus said the Bhagavā.]

The Seventh Sutta

27. Bhikkhus, I do not see any other dhamma than a mind that is not trained by repeated practice that brings about great disadvantage. Bhikkhus, a mind that is not trained by repeated practice does bring about great disadvantage. [Thus said the Bhagavā.]

The Eighth Sutta

28. Bhikkhus, I do not see any other dhamma than a mind that is trained by repeated practice that brings about great advantage. Bhikkhus, a mind that is trained by repeated practice does bring about great advantage. [Thus said the Bhagavā.]

The Ninth Sutta

29. Bhikkhus, I do not see any other dhamma than a mind that is not trained by repeated practice that brings about suffering. Bhikkhus, a mind that is not trained by repeated practice does bring about suffering. [Thus said the Bhagavā.]

The Tenth Sutta

30. Bhikkhus, I do not see any other dhamma than a mind that is trained by repeated practice that brings about happiness. Bhikkhus, a mind that is trained by repeated practice does bring about happiness. [Thus said the Bhagavā.]

The end of Akammaniyavagga, the Third.

IV. ADANTAVAGGA

The First Sutta

31. Bhikkhus, I do not see any other dhamma than an untamed mind that brings about great disadvantage. Bhikkhus, an untamed mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Second Sutta

32. Bhikkhus, I do not see any other dhamma than a tamed mind that brings about great advantage. Bhikkhus, a tamed mind does bring about great advantage. [Thus said the Bhagavā.]

The Third Sutta

33. Bhikkhus, I do not see any other dhamma than an unprotected mind that brings about great disadvantage. Bhikkhus, an unprotected mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

34. Bhikkhus, I do not see any other dhamma than a protected mind that brings about great advantage. Bhikkhus, a protected mind does bring about great advantage. [Thus said the Bhagavā.]

The Fifth Sutta

35. Bhikkhus, I do not see any other dhamma than an unguarded mind that brings about great disadvantage. Bhikkhus,

an unguarded mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Sixth Sutta

36. Bhikkhus, I do not see any other dhamma than a guarded mind that brings about great advantage. Bhikkhus, a guarded mind does bring about great advantage. [Thus said the Bhagavā.]

The Seventh Sutta

37. Bhikkhus, I do not see any other dhamma than an unrestrained mind that brings about great disadvantage. Bhikkhus, an unrestrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Eighth Sutta

38. Bhikkhus, I do not see any other dhamma than a restrained mind that brings about great advantage. Bhikkhus, a restrained mind does bring about great advantage. [Thus said the Bhagavā.]

The Ninth Sutta

39. Bhikkhus, I do not see any other dhamma than an untamed, unprotected, unguarded and unrestrained mind that brings about great disadvantage. Bhikkhus, an untamed, unprotected, unguarded and unrestrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Tenth Sutta

40. Bhikkhus, I do not see any other dhamma than a tamed, protected, guarded and restrained mind that brings about great advantage. Bhikkhus, a tamed, protected, guarded and restrained mind does bring about great advantage. [Thus said the Bhagavā.]

The end of Adantavagga, the Fourth.

V. PAÑIHITAACCHAVAGGA**The First Sutta**

41. Bhikkhus, take the example of a rice or barley grain with its awn directing the wrong way; there is no possibility of its pricking the hand or the foot, pressed against it, and let out blood therefrom. Why is this so? Bhikkhus, it is because the awn is directing the wrong way. Similarly, bhikkhus, there is no possibility of a wrongly directed mind breaking through the ignorance and cause the arising of wisdom, for the realization of Nibbāna. Why is this so? Bhikkhus, it is because the mind is directed in the wrong way. [Thus said the Bhagavā.]

The Second Sutta

42. Bhikkhus, take the example of a rice or barley grain with the awn directing the right way; there is possibility of its pricking the hand or foot pressed against it and let out blood therefrom. Why is this so? Bhikkhus, it is because the awn is directing the right way. Similarly, bhikkhus, there is the possibility of a rightly directed mind breaking through the ignorance and cause the arising of wisdom for the realization of Nibbāna. Why is this so? Bhikkhus, it is because the mind is directed in the right way. [Thus said the Bhagavā.]

The Third Sutta

43. Bhikkhus, in this world with my mind, I know the corrupt mind of a certain person. If that person dies while having such a corrupt mind, he will only get to Niraya, the realm of continuous suffering, as if taken and placed there. Why is this so? Bhikkhus, it is because that person's mind is corrupt. Bhikkhus, in this world, certain persons, for having a corrupt mind, after death and dissolution of their bodies will reappear in miserable existences (apāya), wretched destinations

(duggatim) states of ruin (vinipāta), and realms of continuous suffering (Niraya). [Thus said the Bhagavā.]

The Fourth Sutta

44. Bhikkhus, in this world, knowing with my mind, I know the serene mind of a certain person. If that person dies while having such a serene a mind he will only get to happy world of the devas as if taken and placed there. Why is this so? Bhikkhus, it is because that person's mind is serene. Bhikkhus, in this world, certain persons, for having a serene mind, after death and dissolution of their bodies will reappear in the happy world of devas. [Thus said the Bhagavā.]

The Fifth Sutta

45. Bhikkhus, take the example of a man who has good eyesight, standing on the shore of a lake in which the water is turbid, stirred up and muddy; in that lake that man cannot see the oysters, mussels, pebbles, broken pottery and shoals of fish which are either stationary or moving. Why is this so? Bhikkhus, it is because of the turbid state of the water. Similarly, bhikkhus, it is impossible for a bhikkhu with a turbid state of mind to see what is beneficial for himself, for others and for both himself and others and to realize the dhammas (jhāna, magga, phala) which transcend the ten meritorious dhamma of ordinary persons (puthujjana). Why is this so? Bhikkhus, it is because of the urbid state of mind. [Thus said the Bhagavā.]

The Sixth Sutta

46. Bhikkhus, take the example of a man who has good eyesight, standing on the shore of a lake in which the water is clear, calm and free from impurities; in that lake that man

can see the oysters, mussels, pebbles, broken pottery and shoals of fish, which are either stationary or moving. Why is this so? Bhikkhus, it is because of the clearness of the water. Similarly, bhikkhus, it is possible for a bhikkhu with a clear mind to see what is beneficial for himself for others and for both himself and other and to realize the dhammas (jhāna, magga, phala) which transcend the ten meritorious dhamma of ordinary persons(puthujjana). Why is this so? Bhikkhus, it is because of the clear state of mind. [Thus said the Bhagavā.]

The Seventh Sutta

47. Bhikkhus, for example, of all kinds of trees, the phandana (*Schleichera oleosa*) tree is said to be the best because it is pliable and easy to shape. Similarly, bhikkhus, I do not see any other dhamma than a trained and repeatedly practised mind that is pliable and easy to shape. Bhikkhus, a trained and repeatedly practised mind is indeed pliable and easy to shape. [Thus said the Bhagavā.]

The Eighth Sutta

48. Bhikkhus, I do not see any other dhamma than a mind that changes quickly. It is not easy to give an example. Bhikkhus, the mind does change quickly. [Thus said the Bhagavā.]

The Ninth Sutta

49. Bhikkhus, this mind (bhavaṅga) is pure and bright. Even that mind becomes defiled when defilement enters as guests. [Thus said the Bhagavā.]

The Tenth Sutta

50. Bhikkhus, this mind (bhavaṅga) is pure and bright. Even this mind becomes free of defilements when guests free of defilements enter. [Thus said the Bhagavā.]

The end of Paṇihitaacchavagga, the Fifth.

VI. ACCHARĀSAṄGHĀTAVAGGA**The First Sutta**

51. Bhikkhus, this mind [bhavanga] is pure and bright. Even that mind becomes defiled when defilements enter as guests. An ignorant worldling does not know this as it really is. Therefore, I say that an ignorant worldling does not develop his mind. [Thus said the Bhagavā.]

The Second Sutta

52. Bhikkhus, this mind [bhavanga] is pure and bright. Even that mind becomes free of defilements when guests free of defilements enter. A well informed Ariya Ariya disciple knows this as it really is. Therefore, I say that a well informed disciple does develop his mind. [Thus said the Bhagavā.]

The Third Sutta

53. Bhikkhus, even when a bhikkhu exercises goodwill (mettā bhāvanā) for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Bhudda's teachings and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Fourth Sutta

54. Bhikkhus, even when a bhikkhu develops goodwill for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Bhuddha's teachings and instructions and one who is consuming the peoples's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Fifth Sutta

55. Bhikkhus, even when a bhikkhu contemplates goodwill for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Sixth Sutta

56. Bhikkhus, all kinds of demeritorious dhamma that are the component parts and associates of demeritoriousness have 'mind' as their forerunner. Of these dhammas 'mind' is the first to arise and demeritorious dhamma follows immediately. [Thus said the Bhagavā.]

The Seventh Sutta

57. Bhikkhus, all kinds of meritorious dhamma that are the component parts and associates of meritoriousness have 'mind' as their forerunner. Of these dhammas 'mind' is the first to arise and meritorious dhamma follows immediately. [Thus said the Bhagavā.]

The Eighth Sutta

58. Bhikkhus, I do not see any other dhamma than unmindfulness that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who is unmindful, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Ninth Sutta

59. Bhikkhus, I do not see any other dhamma than mindfulness that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is mindful, meritorious dhamma that have not yet arisen do arise, and demeritorious dhamma that have already arisen do decline. {Thus said the Bhagavā}.

The Tenth Sutta

60. Bhikkhus, I do not see any other dhamma than indolence that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is indolent, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The end of Accharāsaṅghātavagga, the Sixth.

VII. VĪRIYĀRAMBHĀDIVAGGA

The First Sutta

61. Bhikkhus, I do not see any other dhamma than 'diligence' (vīriyārambha) that causes the arising of meritorious dhamma that have not yet arisen and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who has diligence, meritorious dhamma that have not yet arisen do arise, and demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Second Sutta

62. Bhikkhus, I do not see any other dhamma than 'greediness' (mahicchatā) that causes the arising of demeritorious dhamma that have not yet arisen and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is greedy, demeritorious dhamma that have not yet arisen do arise and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

63. Bhikkhus, I do not see any other dhamma than lack of greediness (appicchata) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is not greedy, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Fourth Sutta

64. Bhikkhus, I do not see any other dhamma than ‘discontentment’ (*asantuṭṭhitā*) that causes the arising of demeritorious dhamma that have not yet arisen and the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who is discontented, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Fifth Sutta

65. Bhikkhus, I do not see any other dhamma than ‘contentment’ (*santuṭṭhitā*) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is contented, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Sixth Sutta

66. Bhikkhus, I do not see any other dhamma than ‘perceiving the phenomenon in the wrong way’ that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Seventh Sutta

67. Bhikkhus, I do not see any other dhamma than ‘perceiving the phenomenon in the right way’ that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of demeritorious dhamma that have already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Eighth Sutta

68. Bhikkhus, I do not see any other dhamma than ‘heedlessness’ (asampajañña) that causes the arising of demeritorious dhamma that have not yet arisen and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is heedless, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have arisen do decline. [Thus said the Bhagavā.]

The Ninth Sutta

69. Bhikkhus, I do not see any other dhamma than ‘heedfulness’ (sampajañña) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is heedful, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Tenth Sutta

70. Bhikkhus, I do not see any other dhamma than association with bad friends (pāpamittatā) that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who associates with bad friends, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The end of Vīriyārambhādivagga, the Seventh.

VIII. KALYĀNAMITTĀDIVAGGA

The First Sutta

71. Bhikkhus, I do not see any other dhamma than 'association with good friends' (kalāyana-mittatā) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who associates with good friends, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Second Sutta

72. Bhikkhus, I do not see any other dhamma than 'exerting to do demeritorious deeds', and 'not exerting to do meritorious deeds', that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who exerts himself to do demeritorious deeds, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagava.]

The Third Sutta

73. Bhikkhus, I do not see any other dhamma than 'exerting to do meritorious deeds', and 'not exerting to do demeritorious deeds', that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who exerts himself to doing meritorious deeds, and not exerting to do demeritorious deeds, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Forth Sutta

74. Bhikkhus, I do not see any other dhamma than ‘perceiving the phenomenon in the wrong way’ (ayoniso manasikāra) that causes the non-arising of Factors of Enlightenment (Bojjhaṅgā) that have not yet arisen, and already causes the imperfect development of the Factors of Enlightenment that have already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, Factors of Enlightenment that have not yet arisen do arise, and the Factor of Enlightenment that have already arisen do not develop to perfection. [Thus said the Bhagavā.]

The Fifth Sutta

75. Bhikkhus, I do not see any other dhamma than ‘perceiving the phenomenon in the right way’ (yoniso manasikāra) that causes the arising of Factors of Enlightenment that have not yet arisen, and that causes the perfect development of the Factors of Enlightenment that have already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, Factors of Enlightenment that have not yet arisen do arise, and the Factors of Enlightenment that have already arisen do develop to perfection. [Thus said the Bhagavā.]

The Sixth Sutta

76. Bhikkhus, there is such declension as decline of ‘relatives’ (ñāti); that declension is just a little. Bhikkhus, there is such declension as decline of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The Seventh Sutta

77. Bhikkhus, there is such prosperity as prosperity of relatives; that prosperity is just a little. Bhikkhus, there is such prosperity of wisdom; that prosperity is the best of all. Bhikkhus,

for this reason, you must bear this in mind and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Eighth Sutta

78. Bhikkhus, there is such declension as decline of 'wealth' (bhoga); that declension is just a little. Bhikkhus, there is such declension as decline of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The Ninth Sutta

79. Bhikkhus, there is such prosperity as prosperity of wealth; that prosperity is just a little. Bhikkhus, there is such prosperity of wisdom; that prosperity is the best of all. Bhikkhus, for this reason, you must bear this in mind and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Tenth Sutta

80. Bhikkhus, there is declension as decline of 'followers' (yasa); that declension is just a little. Bhikkhus, there is such declension as declension of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The end of Kalyānamittādivagga, the Eighth.

IX. PAMĀDĀDIVAGGA**The First Sutta**

81. Bhikkhus, there is such prosperity as prosperity of followers; that prosperity is just a little. Bhikkhus, there is such prosperity as prosperity of wisdom; that prosperity is the best of all. Bhikkhus, for this reason, you must bear this in mind, and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Second Sutta

82. Bhikkhus, I do not see any other dhamma than 'unmindfulness' (pamāda) that brings about great disadvantage. Bhikkhus, unmindfulness does bring about great disadvantage. [Thus said the Bhagavā.]

The Third Sutta

83. Bhikkhus, I do not see any other dhamma than 'mindfulness' (appamāda) that brings about great advantage. Bhikkhus, mindfulness does bring about great advantage. [Thus said the Bhagavā.]

The Fourth Sutta

84. Bhikkhus, I do not see any other dhamma than 'indolence' (kosajja) that brings about great disadvantage. Bhikkhus, indolence does bring great disadvantage. [Thus said the Bhagavā.]

The Fifth Sutta

85. Bhikkhus, I do not see any other dhamma than 'diligence' (vīriyārambha) (in doing meritorious deeds) that brings about great advantage. Bhikkhus, diligence' does bring about advantage. [Thus said the Bhagavā.]

The Sixth Sutta

86. Bhikkhus, I do not see any other dhamma than 'greediness' that brings about great disadvantage. Bhikkhus, greediness does bring about great disadvantage. [Thus said the Bhagavā.]

The Seventh Sutta

87. Bhikkhus, I do not see any other dhamma than 'lack of greediness' that brings about great advantage. Bhikkhus, 'lack of greediness' does bring about great advantage. [Thus said the Bhagavā.]

The Eight Sutta

88. Bhikkhus, I do not see any other dhamma than 'discontentment' that brings about great disadvantage. Bhikkhus, discontentment does bring about great disadvantage. [Thus said the Bhagavā.]

The Ninth Sutta

89. Bhikkhus, I do not see any other dhamma than 'contentment' that brings about great advantage. Bhikkhus, contentment does bring about great advantage. [Thus said the Bhagavā.]

The Tenth Sutta

90. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the wrong way' that brings about great disadvantage. Bhikkhus, perceiving the phenomenon the wrong way does bring about great disadvantage. [Thus said the Bhagavā.]

The Eleventh Sutta

91. Bhikkhus I do not see any other dhamma than 'perceiving the phenomenon in the right way that brings about advantage. Bhikkhus,' perceiving the phenomenon in the right way' does bring about great disadvantage. [Thus said the Bhagavā.]

The Twelfth Sutta

92. Bhikkhus, I do not see any other dhamma than 'lack of comprehension' (asampajañña) that brings about great disadvantage. Bhikkhus, lack of comprehension does bring about great disadvantage. [Thus said the Bhagavā.]

The Thirteenth Sutta

93. Bhikkhus, I do not see any other dhamma than 'comprehension' (sampajañña) that brings about great advantage. Bhikkhus, comprehension does bring about great advantage. [Thus said the Bhagava.]

The Fourteenth Sutta

94. Bhikkhus, I do not see any other dhamma than association with bad friends that brings about great disadvantage. Bhikkhus, association with bad friends does bring about great disadvantage. [Thus said the Bhagava.]

The Fifteenth Sutta

95. Bhikkhus, I do not see any other dhamma than association with good friends that brings about great advantage. Bhikkhus, association with good friends does bring about great advantage. [Thus said the Bhagavā.]

The Sixteenth Sutta

96. Bhikkhus, I do not see any other dhamma than ‘exerting to do demeritorious deeds’ and ‘not exerting to do meritorious deeds’ that brings about great disadvantage. Bhikkhus, ‘exerting to do demeritorious deeds’ and ‘not exerting to do meritorious deeds’ does bring about great disadvantage. [Thus said the Bhagavā.]

The Seventeenth Sutta

97. Bhikkhus, I do not see any other dhamma than ‘exerting to do meritorious deeds’ and ‘not exerting to do demeritorious deeds’ that brings about great advantage. Bhikkhus, ‘exerting to do meritorious deeds’ and ‘not exerting to do demeritorious deeds’ does bring about great advantage. [Thus said the Bhagavā.]

The end of Pamādādivagga, the Ninth.

X. THE SECOND PAMĀDĀDIVAGGA**The First Sutta**

98. Bhikkhus, I do not see any other dhamma than ‘unmindfulness’ (pamāda) which is an internal factor, that brings about great disadvantage. Bhikkhus, unmindfulness which is an internal factor does bring about great disadvantage. [Thus said the Bhagavā.]

The Second Sutta

99. Bhikkhus, I do not see any other dhamma than mindfulness (apamāda) which is an internal factor that brings about great advantage. Bhikkhus, mindfulness which is an internal factor does bring about great advantage. [Thus said the Bhagavā.]

The Third Sutta

100. Bhikkhus, I do not see any other dhamma than indolence (kosajja) which is an internal factor that brings about great disadvantage. Bhikkhus, indolence which is an internal factor does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

101. Bhikkhus, I do not see any other dhamma than diligence (vīriyārambha) which is an internal factor, that brings about great advantage. Bhikkhus, diligence does bring about great advantage. [Thus said the Bhagavā.]

The Fifth to Twelfth Sutta

102-109. Bhikkhus, I do not see any other dhamma than 'greediness' which is an internal factor that brings about great disadvantage...p...lack of greediness...p... discontentment...p... perceiving the phenomenon in the wrong way (ayoniso-manasikāra) ...p... perceiving the phenomenon in the right way(yonisomanasikāra)...p...lack of comprehension (sampajañña)...p...

The Thirteenth Sutta

110. Bhikkhus, I do not see any other dhamma than 'association with bad friends' which is an external factor, that brings about great disadvantage. Bhikkhus, association with bad friends does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourteenth Sutta

111. Bhikkhus, I do not see any other dhamma than 'association with good friends' which is an external factor, that brings about great advantage. Bhikkhus, association with good friends does bring about great advantage. [Thus said the Bhagavā.]

The Fifteenth Sutta

112. Bhikkhus, I do not see any other dhamma than 'exerting to do demeritorious deeds' and 'not exerting to do meritorious deeds', which is an internal factor, that brings about great disadvantage. Bhikkhus, exerting to do demeritorious deeds and not exerting to do meritorious deeds, does bring about great disadvantage. [Thus said the Bhagavā.]

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|---------------------|-----|--------------------------------------|
| 2. The Four Points: | i. | exerting to do demeritorious deeds |
| | ii | not exerting to do meritorious deeds |
| | iii | exerting to do meritourious deeds |

The Sixteenth Sutta

113. Bhikkhus, I do not see any other dhamma than 'exerting to do meritorious deeds' and 'not exerting to do demeritorious deeds', which is an internal factor, that brings about great advantage. Bhikkhus, exerting to do meritorious deeds and not exerting to do demeritorious deeds does bring about great advantage. [Thus said the Bhagavā.]

The Seventeenth Sutta

114. Bhikkhus, I do not see any other dhamma than 'unmindfulness' (pamāda) that brings about ruin and disappearance of the Teaching¹. Bhikkhus, unmindfulness does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

The Eighteenth Sutta

115. Bhikkhus, I do not see any other dhamma than 'mindfulness' (appamāda) that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, mindfulness does lead to stability and prevent the Teaching from ruina and disappearance. [Thus said the Bhagavā.]

The Nineteenth Sutta

116. Bhikkhus, I do not see any other dhamma than 'indolence' (kosajja) that brings about ruin and disappearance of the Teaching. Bhikkhus, indolence does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

1. The Tipitaka and the practice leading to magga, phala and Nibbāna, constitute what is termed 'the Teaching' or sāsana.

The Twentieth Sutta

117. Bhikkhus, I do not see any other dhamma than diligence (*viriyārambha*) that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, diligence does lead to stability and prevents the Teaching from ruin and disappearance. [Thus said the Bhagavā.]

The Twenty-first to the Thirty-first Sutta

118-128. Bhikkhus, I do not see any other dhamma than ‘greediness’ (*mahicchata*) that brings about ruin and disappearance of the Teaching...p...‘lack of greediness’ (*apicchata*)...p...discontentment (*asantuṭṭhitā*) ...p... contentment (*santuṭṭhitā*)...p...perceiving the phenomenon in the wrong way (*ayonisomanasikāra*)...p...perceiving the phenomenon in the right way (*yanisomanasikāra*)...p...lack of comprehension (*asampajañña*)...p...comprehension (*sampajañña*)...p...association with bad friends (*pāpamittatā*)...p...association with good friends (*kalyanāmittatā*)...p...exerting to do demeritorious deeds and not exerting to do meritorious deeds...p...Bhikkhus, exerting to do demeritorious deeds and not exerting to do meritorious deeds does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-second Sutta

129. Bhikkhus, I do not see any other dhamma than exerting to do meritorious deeds and not exerting to do demeritorious deeds that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, exerting to do meritorious deeds and not exerting to do demeritorious deeds does lead to stability and prevents the Teaching from ruin and disappearance. [Thus said the Bhagavā.]

The end of the Four Points²

The Thirty-third Sutta

130. Bhikkhus, certain bhikkhus expound what is not true dhamma as true dhamma; Bhikkhus, such bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-fourth Sutta

131. Bhikkhus, certain bhikkhus expound what is true dhamma as not true dhamma. Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-fifth to the Forty-second Sutta

132-139. Bhikkhus, certain bhikkhus expound 'what is not Discipline' as 'Discipline'...p...'what is Discipline' as 'not Discipline'...p...'what is not preached by the Buddha' as 'preached by the Buddha'...p...'what is preached by the Buddha' as 'not preached by the Buddha'...p...'what is not practised by the Buddha' as 'practised by the Buddha'...p...'what is practised by the Buddha' as 'not practised by the Buddha'...p...'what is

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1. This Vagga (or Group) deals with 'interpretation' of the Vinaya Rules of the Discipline, in deciding whether an offence is committed or not, volitional factor in the act is important. Certain rules provide exemption for unintentional acts which are 'not offence' whereas 'intentional acts' are 'offence'.

prescribed by the Buddha' as 'not prescribed by the Buddha'
...p...Bhikkhus, those bhikkhus practise what is unprofitable,
unpleasant and unbeneficial for many people, and what is
unprofitable and distressing for devas and men. Bhikkhus,
those bhikkhus not only develop much demerit but also cause
the disappearance of the Teaching. [Thus said the Bhagavā.]

The end of the Second Pamādādivagga, the Tenth.

XI. ADHAMMAVAGA**The First Sutta**

140. Bhikkhus, certain bhikkhus expound 'what is not true dhamma' as 'not true dhamma'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Second Sutta

141. Bhikkhus, certain bhikkhus expound 'what is true dhamma' as 'true dhamma'. Bhikkhus those bhikkhus practise what is profitable, pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Third to the Tenth Sutta

142-149. Bhikkhus, certain bhikkhus expound 'what is not Discipline' (avinaya) as 'not Discipline'...p...'what is Discipline' (vinaya) as 'Discipline'...p...'what is not said and not preached by the Tathāgata 'as not said and not preached by the Tathāgata...p...'what is said and preached by the Tathāgata as 'said and preached by the Tathāgata...p...what is not practised by the Tathāgata as 'not practised by the Tathāgata...p...'what is practised by the Tathāgata as 'practised by the Tathāgata...p...'what is not prescribed by the Tathāgata as not prescribed by the Tathāgata...p...'what is prescribed by the Tathāgata as 'prescribed by the Tathāgata. Bhikkhus, what is profitable, Those bhikkhus practise pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The end of Adhammavagga, the Eleventh.

XII. ANĀPATTIVAGGA¹

The First Sutta

150. Bhikkhus, certain bhikkhus expound 'what is not offence' as 'offence' Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Second Sutta

151. Bhikkhus, certain bhikkhus expound 'what is offence' as 'not offence'. Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Third Sutta to the Tenth Sutta

152-159. Bhikkhus, certain bhikkhus expound 'what is light offence' as 'a serious offence'...p...'what is a serious offence' as 'a light offence'...p...'what is a grave offence' as 'not a grave offence'...p...'what is not a grave offence' as 'a grave offence'...p...'what is a remedial offence' as 'an irremedial offence'...p...'what is an irremedial offence' as 'remedial offence' ...p...'what should be remedied' as 'should not be remedied' ...p...'what should not be remedied' as 'should be remedied' ...p...'Bhikkhus, those bhikkhus practise what is

1. This Vagga (or Group) deals with 'interpretation' of the Vinaya Rules of the Discipline, in deciding whether an offence is committed or not, volitional factor in the act is important. Certain rules provide exemption for unintentional acts which are 'not offence' whereas 'intentional acts' are 'offence'.

unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Eleventh Sutta

160. Bhikkhus, certain bhikkhus expound 'what is not offence' as 'not offence'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Twelfth Sutta

161. Bhikkhus, certain bhikkhus expound 'what is offence' as 'offence'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus, not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Thirteenth Sutta to the Twentieth Sutta

162-169. Bhikkhus, certain bhikkhus expound 'what is light offence' as 'light offence', what is serious offence' as 'serious offence', 'what is grave offence,' as 'grave offence' what is remedial offence as 'remedial offence', 'what is irremedial offence' as 'irremedial offence', 'what should be remedied' as 'should be remedied', 'what should not be remedied' as 'should not be remedied'; Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those

bhikkhus not only develop much merit but also cause the stability of the Teaching.[Thus said the Bhagavā.]

The end of Anāpattivagga, the Twelfth.

XIII. EKAPUGGALAVAGGA**The First Sutta**

170. Bhikkhus, in this world, the appearing of a 'unique person' is for the benefit and happiness of many people, for the good of all beings of the world and for the benefit, welfare and happiness of devas and men. Who is that unique person? That unique person is one who is worthy of special veneration (Arahant), and one who truly comprehends all the dhammas by his own intellect and insight (Sammā-sambuddha). Bhikkhus, if that unique person appears in this world, it is for the benefit and happiness of many people and for the good of all beings of the world, for the benefit, welfare and happiness of devas and men. [Thus said the Bhagavā.]

The Second Sutta

171. Bhikkhus, in this world, appearing of 'a unique person' is rare. Who is that unique person? That unique person is one who is worthy of special veneration (Arahant), and one who truly comprehends all dhammas by his own intellect and insight (Sammāsambuddha). Bhikkhus, the appearing of such 'a unique person' in this world is indeed rare. [Thus said the Bhagavā.]

The Third Sutta

172. Bhikkhus, if a unique person does appear in this world, that person is indeed a marvellous person. Who is that 'unique person'? That 'unique person' is one who is worthy of special veneration (Arahant), and one who comprehends all the dhammas by his own intellect and insight (Sammā-sambuddha). Bhikkhus, if such 'a unique person' does appear in this world, that person is indeed marvellous. [Thus said the Bhagavā.]

The Fourth Sutta

173. Bhikkhus, the death of 'a unique person' is the cause of grief for many people. Whose death is it? That is the death of the Tathāgata, who is worthy of special veneration (Aratam), and who truly comprehends all the dhammas by his own intellect and insight (Sammāsambhuddha). Bhikkhus, the death of such a 'a unique person' is indeed the cause of grief to many people. [Thus said the Bhagavā.]

The Fifth Sutta

174. Bhikkhus, if a 'unique person' appears in this world, there can be no second one equal to him; there can be no companion who has his attributes; he cannot have a counterpart; there can be no one like him in appearance; there can be no one who could rival him in the dhamma; there can be no one who could compare with him and there can be no one like him. He is not like any other being; he is only like the preceding Buddhas and he is the most supreme among two-legged beings. That 'unique person' is one who is worthy of special veneration (Arahant), and one who truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha). Bhikkhus, if such a 'unique person' appears, there can be no second one equal to him; there can be no companion who has his attributes; he cannot have a counterpart; there can be no one like him in appearance; there can be no one who could rival him in the dhamma; there can be no one who could compare with him and there can be no one like him. He is not like any other being; he is only like the preceding Buddhas and he is the most supreme among two-legged beings. [Thus said the Bhagavā.]

The Sixth Sutta to the Seventeenth Sutta

175-186. Bhikkhus, in such 'a unique person' the eye (of wisdom) appears; the light (of wisdom) appears; the radiance (of wisdom) appears, the six excellent dhammas¹ appear; the four analytical insights² are realized; many primary elements are comprehended; a diversity of elements is comprehended; fruition knowledge (vijjāvimutti-phala) is realized; Sotāpatti-phala is realized; Sakāgamī-phala is realized; Anāgāmi-phala is realized; Arahatta-phala is realized. Who is that 'unique person'? That 'unique person' is one who is worthy of special veneration (Arahant), and one who knows by his own intellect and insight all there is to know (i.e. all dhammas) as they really are (Sammāsambuddha). Bhikkhus, if such 'a unique person' appears the eye (of wisdom) appears; the light (of wisdom) appears; the radiance (of wisdom) appears the six excellent dhammas appear, the four analytical insights are realized; a diversity of elements many primary elements are comprehended; a diversity of elements is comprehended; fruition knowledge (vijjāvimutti-phala) is realized; Sotāpatti-phala is realized; Sakādagamī-phala is realized; Anāgāmi-phala is realized; Arahatta-phala is realized. [Thus said the Bhagavā.]

1. The six excellent dhammas: channan anuttariya: (i) dassanānuttariyam: seeing the Buddha by day and by night is an excellent sight (ii) savaṇānuttariyam, to hear all the discourses of the Buddha is an excellent hearing (iii) lābānuttariyam: being endowed with absolute conviction in the Buddha is an excellent gain (iv) sekkhānuttariyam: abiding by the Buddhas training is an excellent training (v) pāricāriyanuttariyam: attending on the Buddha is an excellent service, and (vi) anussatānuttariyam: contemplating the attributes of the Buddha is an excellent mindfulness. These excellent dhammas are exemplified by the Venerable Ānanda.

2. the four analytical insights : catu patisambhidā: the four classes of logical knowledge (i) attha patisambhidā: knowledge of meanings (ii) dhamma patisambhidā: knowledge of the Text (iii) nirutti patisambhidā: knowledge of the origin of the words (iv) paṭibhāna patisambhidā, determinate knowledge and accurate discrimination of the above three.

The Eighteenth Sutta

187. Bhikkhus, I do not see any other person than Sāriputta who could faithfully turn the wheel of incomparable dhamma as turned by the Buddha himself. Bhikkhus, Sāriputta could faithfully turn the wheel of dhamma as turned by the Buddha himself. [Thus said the Bhagavā.]

The end of Ekapuggalavagga, the Thirteenth.

XIV. ETADAGGAVAGGA (i) The First Vagga

188. Bhikkhus, amongst my senior bhikkhu disciples of long standing¹, there is such a person as Aññāsikoṇḍañña, that Aññāsikodañña is the foremost amongst them. (1)

189. (Bhikkhus) amongst my bhikkhus disciples of great learning, Sāriputta is the foremost. (2)

190. (Bhikkhus) amongst my bhikkhu disciples who possess great supernormal powers, Mahāmoggallāna is the foremost. (3)

191. (Bhikkhus) amongst my bhikkhu disciples who have shaken off moral difilements by austere practices of 'dhutanga'², Mahākassapa is the foremost. (4)

192. (Bhikkhus) amongst my bhikkhu disciples who possess the divine power of sight (dibbacakkhu), Anuruddha is the foremost. (5)

193. (Bhikkhus) amongst my bhikkhu disciples who belong to noble families, Baddiya, son of Kālīgodha is the foremost. (6)

194. (Bhikkhus) amongst my bhikkhu disciples who possess a sweet voice, Lakunḍalabaddiya is the foremost. (7)

195. (Bhikkhus) amongst my bhikkhu disciples who could make brave utterances with a voice like that of a lion, Piṇḍolabāradvāja is the foremost. (8)

1. disciple of long standing: rattiññū: one who knows many nights.

Syn. a bhikkhu of long standing.

2. dhutaṅga : ascetic practices; there are thirteen dhutangas.

196. (Bhikkhus) amongst my bhikkhu disciples who could deliver discourses, Poṇṇa, son of Mantāṇī is the foremost. (9)

197. (Bhikkhus) amongst my bhikkhu disciples who could explain in detail what is preached in brief, Mahākaccāna is the foremost. (10)

The End of the First Vagga.

1. monomayiddhi: one of the four Iddhipādas or supernormal powers attained through jhāna practice.

XIV. ETADAGGAVAGGA**(ii) The Second Vagga**

198. Bhikkhus, amongst my bhikkhu disciples who possess the psychic power to create mind-made images of themselves (manomayiddhi)¹, Cūḷapanthaka is the foremost.(1)

199. (Bhikkhus) amongst my bhikkhu disciples who are skilled in attaining rūpa jhānas, Cūḷapanthaka is the foremost. (2)

200. (Bhikkhus) amongst my bhikkhu disciples who are skilled in perception of arūpa jhānas, Mahāpanthaka is the foremost. (3)

201. (Bhikkhus) amongst my bhikkhu disciples who live free from defilements (araṇavihārī), Subhūti is the foremost.(4)

202. (Bhikkhus) amongst my bhikkhu disciples who are worthy of accepting offerings(dakkhiṇeyya), Subhūti is the foremost. (5)

203. (Bhikkhus) amongst my bhikkhu disciples who dwell in forest monasteries, Khadiravaniya Revata is the foremost. (6)

204. (Bhikkhus) amongst my bhikkhu disciples who practise mental absorption (jhāna practice), Kaṅkhārevata is the foremost. (7)

205. (Bhikkhus) amongst my bhikkhu disciples who put forth energetic effort (āraddhavīriya) Soṇa of Koḷivisa clan is the foremost. (8)

206. (Bhikkhus) amongst my bhikkhu disciples who make pleasant conversation (Kalyānavakkaraṇa) Kuṭikaṇṇa Sona is the foremost. (9)

207. (Bhikkhus) amongst my bhikkhu disciples who receive many offerings, Sīvali is the foremost. (10)

208. (Bhikkhus) amongst my bhikkhu disciples who have great confidence in me, Vakkali is the foremost. (11)

The End of the Second Vagga.

XIV. ETADAGGAVAGGA.**(iii) The Third Vagga**

209. Bhikkhus, amongst my bhikkhu disciples who desire training in morality, there is such a person as Rāhula; that Rāhula is the foremost amongst them. (1)

210. (Bhikkhus), amongst my bhikkhu disciples who become bhikkhus out of conviction, Ratthapāla is the foremost. (2)

211. (Bhikkhus), amongst my bhikkhu disciples who receive the first ticket (literally a piece of wood with a mame on it), in the drawing of lots, Kuṇḍadhāna is the foremost. (3)

212. (Bhikkhus) amongst my bhikkhus disciples who have intelligence or ready wit¹, Vaṅgisa is the foremost. (4)

213. (Bhikkhus) amongst my bhikkhu disciples who deserves respect of all people Upasena, the son of Viṅganta is the foremost. (5)

214. (Bhikkhus) amongst my bhikkhu disciples who are efficient in arranging dwelling places². Dabba, a Malla prince, is the foremost. (6)

1. Paṭibhānavanta: possessed of intelligence or ready wit, also paṭibhaneyyaka: see para 233 of this vagga. (the fourth)

2. Senāsana-paññā: regulator of lodging places (PTS). The Ven. Dabba kept all the things in the monasteries in order, i.e. beds, mats, furniture, utensils, water etc.

215. (Bhikkhus) amongst my bhikkhu disciples whom the devas like and regard lovingly, Pilindavaccha¹ is the foremost. (7)

216. (Bhikkhus) amongst my bhikkhu disciples who quickly realizes the maggas and phalas Bāhiyadārucīriya is the foremost. (8).

217. (Bhikkhus) amongst my bhikkhu disciples who could deliver exceptional discourses, Kumārakassapa is the foremost. (9).

218. (Bhikkhus) amongst my bhikkhu disciples who have attained the four analytical insight, Mahakoṭṭhika is the foremost. (10)

The end of the Third Vagga

1. Pilindavaccha: in one of his previous existences was a universal monarch who made people keep the five precepts and sent them to deva world. Those devas like and regard lovingly this person as their benefactor.

XIV. ETADAGGAVAGGA.**(iv) The Fourth Vagga**

219. Bhikkhus, amongst my bhikkhu disciples who have great knowledge, Ānanda is the foremost amongst them.(1)

220. (Bhikkhus) amongst my bhikkhu disciples who have good memory (for retaining the Buddha's word for a long time). Ānanda is the foremost. (2)

221. (Bhikkhus) amongst my bhikkhu disciples who could understand fully (all the Buddha's words), Ānanda is the foremost. (3)

222. (Bhikkhus) amongst my bhikkhu disciples who have learnt, remembered and recited (the Buddha's words), Ānanda is the foremost. (4)

223. (Bhikkhus) amongst my bhikkhu disciples who attend upon me, Ānanda is the foremost. (5)

224. (Bhikkhus) amongst my bhikkhu disciples who have a large following, Uruvelakassapa is the foremost. (6)

225. (Bhikkhus) amongst my bhikkhu disciples who could make my kinsmen have great respect for me, Kāḷudāyī is the foremost. (7)

226. (Bhikkhus) amongst my bhikkhu disciples who enjoy good health, Bākula is the foremost. (8)

227. (Bhikkhus) amongst my bhikkhu disciples who have knowledge of past existences, Sobhita is the foremost.(9)

228. (Bhikkhus) amongst my bhikkhu disciples who master the Rules of Discipline (Vinaya) for bhikkhus, Upāli is the foremost. (10)

229. (Bhikkhus) amongst my bhikkhu disciples who instruct bhikkhunīs, Nandaka is the foremost. (11)

230. (Bhikkhus) amongst my bhikkhu disciples who keep the doors of their sense faculties well guarded, Nanda is the foremost. (12)

231. (Bhikkhus) amongst my bhikkhu disciples who instruct bhikkhus, Mahākappina is the foremost. (13)

232. (Bhikkhus) amongst my bhikkhu disciples who are masters in Tejokasiṇa concentration¹, Sāgata is the foremost. (14)

233. (Bhikkhus) amongst my bhikkhu disciples who are easily taught. i.e. intelligent, Rādha is the foremost. (15)

234. (Bhikkhus) amongst my bhikkhu disciples who uses meagre robes², Mogharāja is the foremost. (16).

The End of the Fourth Vagga.

1. Tejokasiṇa: concentrating on the fire elements. The Ven, Sāgata is the one who won over the Nāga king by his skill in this practice of Fire concentration. (The Commentary)

2. *lūkhacīvaradhara*: one who wears a shabby robe. PTS.

XIV. ETADAGGA VAGGA**v. The Fifth Vagga**

235. (Bhikkhus), amongst my bhikkhunī disciples of long standing, there is such a person as Mahāpajāpatigotamī; that Mahāpajāpatigotamī is the foremost amongst them. (1)

236. (Bhikkhus), amongst my bhikkhunī disciples who have great wisdom, Khemā is the foremost. (2)

237. (Bhikkhus), amongst my bhikkhunī disciples who possess great supernormal powers, Uppalavaṇṇā is the foremost. (3)

238. (Bhikkhus), amongst my bhikkhunī disciples who master the Rules of Discipline (Vinaya) for bhikkhunis Patācārā is the foremost. (4)

239. (Bhikkhus), amongst my bhikkhunī disciples who could deliver discourses, Dhammadinna is the foremost. 5

240. (Bhikkhus), amongst my bhikkhunī disciples who practise mental absorption, Nandā is the foremost. (6)

241. (Bhikkhus), amongst my bhikkhunī disciples who puts forth energetic effort (āradḍha vīriya), Soṇā is the foremost. (7)

242. (Bhikkhus), amongst my bhikkhunī disciples who possess the divine power of sight (dibbacakkhu), Bākulā is the foremost. (8)

1. This Nanda is the name of Janapada Kalyani, the daughter of Mahapajapatigotami, also known as Rupananda.

243. (Bhikkhus), amongst my bhikkhuni dīsciples who quickly realize the maggas and phalas, Kuṇḍalakesā is the foremost. (9)

244. (Bhikkhus), amongst my bhikkhuni dīsciples who have knowledge of past existences, Baddakāpilanī is the foremost. (10)

245. (Bhikkhus), among my bhikkhuni dīsciples who have attained great wisdom, Baddakaccānā² is the foremost. (11)

246. (Bhikkhus), amongst my bhikkhuni dīsciples who use meagre robes, Kisāgotamī is the foremost. (12)

247. (Bhikkhus), amongst my bhikkhuni dīsciples who have great conviction, Siṅgālakamāti is the foremost. (13)

The End of the Fifth Vagga.

2. Baddakaccana: also known as Baddakañceanā, pure gold complexion. This is another name for Yasodayā, mother of Rāhula.

XIV. ETADAGGA VAGGA**(vi) The Sixth Vagga**

248. (Bhikkhus), amongst my lay disciples who have taken refuge (in the Buddha) first, there are such persons as the merchant brothers Tapussa and Ballika; those Tapussa and Ballika are the foremost amongst them. (1)

249. (Bhikkhus), amongst my lay disciples who donate the most, Householder Añathapiṇḍika is the foremost. (2)

250. (Bhikkhus), amongst my lay disciples who could deliver discourses, Householder Citta of Macchikāsaṇḍa is the foremost. (3)

251. (Bhikkhus), amongst my lay disciples who treat people kindly with the four kinds of favour³, Hatthaka Ālāvaka is the foremost. (4)

252. (Bhikkhus), amongst my lay disciples who donate excellent things, Mahānāma of the Sakyan clan is the foremost. (5)

253. (Bhikkhus), amongst my lay disciples who donate pleasant things, Householder Ugga of Vesālī is the foremost. (6)

254. (Bhikkhus), amongst my lay disciples who support the saṃgha, Householder Ugga of Hatthi villaga is the foremost. (7)

255. (Bhikkhus), amongst my lay disciples who have absolute conviction in the Teaching, Surambaṭṭha is the foremost. (8)

3. four kinds of favour: i. giving (dāna); ii. kindly speech (piyavāca); iii. helpful whenever occasion arises (atthacariyā); and iv. treating others as equals to him (samanattatā)

256. (Bhikkhus), amongst my lay disciples who have great faith in the person (of the Buddha), Jīvaka, the adopted son of a prince (Abhaya), is the foremost. (9)

257. (Bhikkhus), amongst my lay disciples who speak intimately to me, Householder Nakulapitā is the foremost. (10)

The End of the Sixth Vagga.

XIV. ETADAGGA VAGGA**(vii) The Seventh Vagga**

258. (Bhikkhus), amongst my female lay disciples who have taken refuge (in the Buddha) first there is such a person as Sujātā, daughter of a rich man named Seniya, that Sujātā the daughter of rich man is the foremost among them. (1)

259. (Bhikkhus), amongst my female lay disciples who enjoy giving, Visākhā who is respected as a mother by (her father- in-law) Migāra, the rich man is the foremost. (2)

260. (Bhikkhus), amongst my female lay disciples who have great knowledge (of the Buddha's discourses), Khujjuttarā is the foremost. (3)

261. (Bhikkhus), amongst my female lay disciples who always practise goodwill, Sāmāvatī is the foremost. (4)

262. (Bhikkhus), amongst my female lay disciples who practise mental absorption, Uttarā, the mother of Nanda, is the foremost. (5)

263. (Bhikkhus), amongst my female lay disciples who donate excellent things, Suppāvasā, daughter of the ruler of Koliya, is the foremost. (6)

264. (Bhikkhus), amongst my female lay disciples who nurse the sick, Suppiyā is the foremost. (7)

265. (Bhikkhus), amongst my female lay disciples who have absolute conviction in the Teaching, Kātiyānī is the foremost. (8)

266. (Bhikkhus), amongst my female disciples who speak intimately to me, Nakulamātā, wife of a rich householder, is the foremost. (9)

267. (Bhikkhus), amongst my female lay disciples who have faith (in the Buddha) by overhearing¹, Kālī of Kuraragharikā, is the foremost. (10)

The End of the Seventh Vagga

The End of Etadagga Vagga.

1. overhearing anursavappasannā: This Kālī is the one who attains sotāpattimagga and phala even before she sees the Buddha personally; she hears the conversation between the two devas in the sky about the appearing of the Buddha, and faith arises in her.

XV. ATTHĀNA PĀLI**(i) The First Vagga**

268. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti Magga (ariya) to think of any conditioned thing (saṅkhāra) as permanent (nicca) Bhikkhus, there is the possibility of a worldling (puthujjana) to think of a certain conditioned thing as permanent. (Thus said the Bhagavā.) (1)

269. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti magga to think of any conditioned thing as happiness (sukha) Bhikkhus, there is a possibility of a worldling to think of a certain conditioned thing as happiness. (Thus said the Bhagavā.) (2)

270. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti magga to think of any conditioned thing as 'self' (atta) Bhikkhus, there is the possibility of a worldling to think of a certain conditioned thing as 'self'. (Thus said the Bhagavā.) (3)

271. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill his own mother. Bhikkhus there is the possibility of a worldling to kill his own mother. (Thus said the Bhagavā.) (4)

272. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill his own father. Bhikkhus there is the possibility of a worldling to kill his own father. (Thus said the Bhagavā.) (5)

273. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill an arahat. Bhikkhus, there is the possibility of a worldling to kill an arahat. (Thus said the Bhagavā.) (6)

274. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga, to commit, with the intention of doing harm, the crime of wounding (literally causing blood to collect under the skin) the Tathāgata. Bhikkhus, there is the possibility of a worldling to commit, with the intention of doing harm, the crime of wounding the Tathāgata. (Thus said the Bhagavā.) (7)

275. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to cause schism amongst the bhikkhus of the Order. Bhikkhus, there is the possibility of a worldling to cause schism amongst the bhikkhus of the Order. (Thus said the Bhagavā.) (8)

276. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to point to another person (than the Tathāgata) as his Teacher. Bhikkhus, there is the possibility of a worldling to point to another person as his Teacher. (Thus said the Bhagavā.) (9)

277. Bhikkhus, there is no possibility of two perfectly Self-Enlightened Buddhas appearing in one universe, at the same time. Bhikkhus, there is the possibility of only one perfectly Self-Enlightened Buddha, appearing in one universe at the same time. (Thus said the Bhagavā.) (10)

The End of the First Vagga.

XV. ATTHĀNA PĀḲI**(ii) The Second Vagga**

278. Bhikkhus, there is no possibility of two Universal Monarchs arising in one universe at the same time. Bhikkhus there is the possibility of only one Universal Monarch in one universe at the same time. (Thus said the Bhagavā.) (1)

279. Bhikkhus, there is no possibility of a woman becoming the Homage-Worthy, the Perfectly Self-Enlightened Buddha. Bhikkhus, there is the possibility of a man becoming the Homage-worthy, the Self-enlightened Buddha. (Thus said the Bhagavā.) (2)

280. Bhikkhus, there is no possibility of a woman becoming a Universal Monarch. Bhikkhus, there is the possibility of a man becoming a Universal Monarch. (Thus said the Bhagavā.) (3)

281-283. Bhikkhus, there is no possibility of a woman becoming King of devas or Sakka...p... becoming Māra ...p... becoming a Brahmā ...p... Bhikkhus, there is the possibility of a man becoming King of devas or Sakka ...p... becoming a Māra ...p... becoming a Brahmā. (Thus said the Bhagavā.) (4-6).

284. Bhikkhus, there is no possibility of an evil deed resulting in desirable, delightful and pleasant benefits. Bhikkhus, there is the possibility of an evil deed resulting in undesirable, undelightful and unpleasant benefits. (Thus said the Bhagavā.) (7).

285-286 Bhikkhus there is no possibility of an evil speech ...p ... evil thought resulting in desirable, delightful and pleasant benefits. Bhikkhus, there is the possibility of an evil

thought resulting in undesirable, undelightful and unpleasant benefits. (Thus said the Bhagavā.) (8-9)

The End of the Second Vagga.

XV. ATTHANA PĀLI**(iii) The Third Vagga**

287. Bhikkhus, there is no possibility of a good deed resulting in undesirable, undelightful and unpleasant benefits. Bhikkhus, there is the possibility of a good deed resulting in desirable, delightful and pleasant benefits. (Thus said the Bhagavā.) (1)

288-289. Bhikkhus, there is no possibility of a good speech ...p... a good thought resulting in undesirable, undelightful and unpleasant benefits. Bhikkhus there is the possibility of a good thought resulting in desirable, delightful and pleasant benefits. (Thus said the Bhagavā.) (2-3)

290. Bhikkhus, for such a reason (of doing evil) and conditioned by that (evil deed), there is no possibility of a doer of an evil deed¹ reappearing in good destination of the happy world of the devas, after death and dissolution of the body. Bhikkhus, for such a reason (of doing evil) and conditioned by that (evil deed), there is the possibility of a doer of an evil deed reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. (Thus said the Bhagavā.) (4)

291-292 Bhikkhus, for such a reason (of speaking evil) and conditioned by that (evil speech) there is no possibility of a speaker of an evil speech...p... a thinker of an evil thought reappearing in good destination of the happy world of the devas, after death and dissolution of the body. Bhikkhus, for such a reason (of thinking an evil thought) and conditioned by

1. a doer of an evil deed: *kaya-duccarita-samaṅgī*: fraught with evil done through the instrumentality of the body. A person is said to be fraught with evil when his bodily action is accompanied with (i) exertion (*āyūhana*), (ii) volition (*cetanā*), and (iii) actual commitment (*kamma*), (The Commentary)

that (evil thought) there is the possibility of a thinker of an evil thought reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. (Thus said the Bhagavā.) (5-6)

293. Bhikkhus, for such a reason (of doing good) and conditioned by that (good deed), there is no possibility of a doer of good deed reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. Bhikkhus, for such a reason (of doing good) and conditioned by that (good deed) there is the possibility of a doer of a good deed reappearing in good destinations of the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (7)

294-295. Bhikkhus, for such a reason (of speaking good words) and conditioned by that (good speech), there is no possibility for a speaker of good words ...p... a thinker of good thoughts, reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. Bhikkhus, for such a reason (of thinking good thought) and conditioned by that (good thought) there is the possibility of a thinker of good thought, reappearing in good destination of the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (8-9)

The End of the Third Vagga.

The End of Aṭṭhāna Pāḷi.

XVI. EKADHAMMA PĀḲI**(i) The First Vagga**

296. Bhikkhus, for one who cultivates and repeatedly practises, there is one dhamma which leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), the realization of four Ariya truths and to the realization of Nibbāna. What is that one dhamma? It is contemplating the attributes of the Buddha. Bhikkhus, one dhamma leads to weariness of the five khandas, to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), to the realization of the four Ariya truths and to the realization of Nibbāna. (Thus said the Bhagavā.) (1)

297. Bhikkhus, for one who cultivates and repeatedly practices, there is one dhamma which leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment of Abhiññā, special perception, (i.e. Magga insight), the realization of four Ariya truths and to the realization of Nibbāna. What is that one dhamma? It is contemplating the attributes of the Dhamma. ...p... It is contemplating the attributes of the Saṅgha. ...p... It is contemplating the attributes of (one's own) morality. ...p... It is contemplating the attributes of (one's own) generosity. ...p... It is contemplating (one's own) attributes which are like those of the devas. ...p.. It is contemplating the exhaling and inhaling of (one's own) breath ...p... It is contemplating (one's own) death ...p... It is contemplating (one's own) body. ...p... It is contemplating the attributes of Nibbāna. Bhikkhus, this Dhamma leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of

calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), therealization of four Ariya truths and to the realization of Nibbāna. (Thus said the Bhagavā.) (2)

The End of the First Vagga

XVI. EKADHAMMA PĀLI**(ii) The Second Vagga**

298. Bhikkhus, I do not see any other dhamma than 'wrong view' that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the growth and development of demeritorious dhamma that have already arisen. Bhikkhus, to one who has 'wrong view' there is the arising of demeritorious dhamma that have not yet arisen, and does cause the growth and development of demeritorious dhamma that have already arisen. (Thus said the Bhagavā.) (1)

299. Bhikkhus, I do not see any other dhamma than 'right view' that causes the arising of meritorious dhamma that have not yet arisen, and that causes the growth and development of meritorious dhamma that have already arisen. Bhikkhus, to one who has 'right view' there is the arising of meritorious dhamma that have not yet arisen, and the growth and development of meritorious dhamma that have already arisen. (Thus said the Bhagavā.) (2)

300. Bhikkhus, I do not see any other dhamma than 'wrong' view' that prevents the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who has 'wrong view' meritorious dhamma that have not yet arisen do not arise, and meritorious dhamma that have already arisen do decline. (Thus said the Bhagavā.) (3)

301. Bhikkhus, I do not see any other dhamma than 'right view' that prevents the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of demeritorious dhamma that have already arisen. Bhikkhus, to one who has 'right view' demeritorious dhamma that have not yet arisen do not arise and the demeritorious dhamma that have already arisen do decline. (Thus said the Bhagavā.) (4)

302. Bhikkhus, I do not see any other dhamma than perceiving the phenomenon in the wrong way (*ayoniso manasikāra*) that causes the arising of 'wrong view' that has not yet arisen, and that causes the growth of 'wrong view' that has already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, 'wrong view' that has not yet arisen does arise, and 'wrong view' that has already arisen does grow. (Thus said the Bhagavā.) (5)

303. Bhikkhus, I do not see any other dhamma than perceiving the phenomenon in the right way (*yoniso manasikara*) that causes the arising of 'right view' that has not yet arisen, and that causes the growth of 'right view' that has already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, 'right view' that has not yet arisen does arise, and the 'right view' that has already arisen does grow. (Thus said the Bhagavā.) (6)

304. Bhikkhus, I do not see any other dhamma than 'wrong view' that makes beings reappear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, those who have 'wrong view' do reappear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of their bodies. (Thus said the Bhagavā.) (7)

305. Bhikkhus, I do not see any other dhamma than 'right view' that makes beings reappear in good destinations of the happy world of the devas, after death and dissolution of their bodies. Bhikkhus, those who have 'right view' do reappear in good destinations of the happy world of the devas, after death and dissolution of their bodies. (Thus said the Bhagavā.) (8)

306. Bhikkhus, one who has 'wrong view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve

and conditioning, based entirely on his 'wrong view'; all those things are conducive to undesirable, undelightful, unpleasant, unprofitable and distressing effects. Why is this so? It is because, bhikkhus, that person's 'wrong view' is bad. Take for example, bhikkhus, the seeds of such bitter fruits as Nimba, bitter luffa and bitter gourd sown in the moist ground; they absorb the essence of the soil and water from the ground, only for the bitter, acrid and unsweetened taste of the fruit. Why is this so? Bhikkhus, it is because the seed is bad (bitter) Similarly, bhikkhus, one who has wrong view, accordingly has his bodily act, speech ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'wrong view', and all these things are conducive to undesirable, undelightful, unpleasant, unprofitable and distressing effects. Why is this so? Bhikkhus, it is because that person's 'wrong view' is bad. (Thus said the Bhagavā.) (9)

307. Bhikkhus, one who has 'right view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'right view'; all those things are conducive to desirable, delightful, pleasant, profitable and happy effects. Why is this so? It is because, bhikkhus, that person's 'right view' is good. Take for example, bhikkhus, the seeds of such plants as sugar cane, sāli rice, and grapes; they absorb the essence of the soil and water from the ground, only for the sweet, pleasant and delicious taste of the plant's juice and fruit. Why is this so? It is because, bhikkhus, the seed is good. Similarly, bhikkhus, one who has 'right view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'right view'; all these things are conducive to desirable, delightful, pleasant and happy effects. Why is this so? It is because, bhikkhus, that person's 'right view' is good. (Thus said the Bhagavā.) (10)

The End of the Second Vagga.

XVI. EKADHAMMA PĀḲI

(iii), The Third Vagga

308. Bhikkhus, the apperaing of a certain person in this world is unprofitable, unpleasant and unbeneficial for many people, unprofitable and distressing for devas and men. Who is that person? That certain person is one who has 'wrong view' which deviates from the truth. That person keeps many people away from 'good practice' and put them into bad practice. Bhikkhus, the appearing in this world of that person with 'wrong view' is unprofitable, unpleasant and unbeneficial for many people, 'unprofitable and distressing for devas and men. (Thus said the Bhagavā.) (1)

309. Bhikkhus, the appearing of a certain person in this world is profitable; pleasant and beneficial for many people, profitable and pleasant for devas and men. Who is that person? That certain person is one who has 'right view' which does not deviate from the truth. That person keeps many people away from 'bad practice' and puts them in 'good practice'. Bhikkhus, appearing in this world of such a person is profitable, pleasant and beneficial for many people, profitable and pleasant for devas and men. (Thus said the Bhagavā.) (2)

310. Bhikkhus, I do not see any other dhamma than 'wrong view' that is a greater wrong. Bhikkhus, of all great wrongs, 'wrong view' is the greatest. (Thus said the Bhagavā.) (3)

311. Bhikkhus, I do not see any other person than this empty man, Makkhali Gosāla, whose practice is unprofitable, unpleasant, unbeneficial for many people, unprofitable and distressing for devas and men. Bhikkhus, just as a fish-trap laid at the mouth of a river is unprofitable, distressing, unbeneficial and brings ruin to many fishes; so also, the appearing, in this world

of this world of this empty man, Makklali Gosāla, who is like a human trap, is unprofitable, distressing, unbeneficial and brings ruin to many beings. (Thus said the Bhagavā.) (4)

312. Bhikkhus, in an ill-taught Teaching, the teacher himself practises accordingly, makes the disciple practise accordingly, and the disciple also practises accordingly. Those teachers and disciples develop demerit. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (5)

313. Bhikkhus, in a well-taught Teaching, the teacher himself practises in accordance with the Teaching, makes the disciple practise in accordance with the Teaching, and the disciple also practises in accordance with the Teaching. All those teachers and disciples develop much merit. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (6)

314. Bhikkhus, in an ill-taught Teaching, the giver should know the measure of his 'giving'¹, but the recipient needs not know the measure of his receipt². Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (7)

315. Bhikkhus, in a well-taught Teaching, the recipient should know the measure of his receipts¹, but the giver needs

1. In an ill-taught Teaching, the giver cannot hope to gain much (i.e. good destinations and Nibbāna), from his act of generosity, as the recipient is one holding a 'wrong view'; giving to such a person is not prohibited, but it is advised to give just a little.

2. The recipient in an ill-taught Teaching does not practise 'apiccha patipadā or the practice of contentedness as in a well-taught Teaching; the more he gets, the better it is for his personal comforts.

not know the measure of his giving. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (8)

316. Bhikkhus, in an ill-taught Teaching a certain person puts forth much energy (in the practice of his Teaching); that person lives a miserable life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (9)

317. Bhikkhus, in a well-taught Teaching, a certain person is indolent (in the practice of the Teaching); that person lives a miserable life. Why is this so? Bhikkhus it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (10)

318. Bhikkhus, in an ill-taught Teaching, a certain person is indolent (in the practice of the Teaching); that person lives a happy life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (11)

319. Bhikkhus, in a well-taught Teaching, a certain person puts forth much energy (in the practice of the Teaching); that person lives a happy life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (12)

320. Bhikkhus, just as, even a small amount of faeces has a bad smell; so also, I do not praise even a short existence,

1. In a well-taught Teaching, there is such a thing as the practice of contentedness' and therefore the recipient should know the measure of his receipts, to be in accordance with his Teaching. The giver gains great benefits from his giving to those holding the right view; the more the giving the greater the benefit; therefore he needs not know the measure of his giving.

not even for a duration, as short as the snapping of the finger and the thumb. (Thus said the Bhagavā.) (13)

321. Bhikkhus, just as, even a small amount of urine has a bad smell; even a small amount of spittle has a bad smell; even a small amount of pus has a bad smell; even a small amount of blood has a bad smell; so, I do not praise even for a short duration, as short as the snapping of the finger and the thumb. (Thus said the Bhagavā.) (14)

The End of the Third Vagga.

XVI. EKADHAMMA PĀḲI

(iv) The Fourth Vagga

322. Bhikkhus, just as in this Jambu dīpa there are very few pleasant parks, pleasant groves, pleasant stretches of land and pleasant lakes, there are in fact far greater number of depressions, hillocks and places of difficult access with such obstacles as rivers, stakes and thorns, and mountains. So also, bhikkhus, there are few beings on this land; in fact, there are greater number of beings in the water. (1)

323. Similarly, bhikkhus, there are few beings reborn in this abode of human beings. In fact, there are far greater number of beings reborn in regions other than the abode of human beings (i.e. apāya) Similarly, bhikkhus, there are few beings reborn in countries of the central regions; in fact, there are greater number of beings reborn in remote countries among ignorant savages. (2)

324. Similarly, bhikkhus, there are few beings who are wise, who are not dull, deaf and dumb, who are not disabled, and who are capable of discriminating the meaning of good speech from that of bad speech. In fact, there are greater number of beings who are dull, deaf and dumb, disabled, and who are incapable of discriminating the meaning of good speech from that of bad speech, (3)

325. Similarly, bhikkhus, there are few beings who have the eye of wisdom¹. In fact there are greater number of beings who are ignorant and perplexed. (4)

1. eye of wisdom: paññā cakkhu: Magga Insight as a result of meditation (vipassanā) practice.

339-341. Similarly, bhikkhus, there are few beings, who, on passing away from this human world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from this human world, are reborn in niraya, reborn in animal world, reborn in peta world. (18-20)

342-344. Similarly, bhikkhus, there are few beings, who, on passing away from deva world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from deva world, are reborn in niraya, reborn in animal world, reborn in peta world. (21-23)

345-347. Similarly, bhikkhus, there are few beings, who, on passing away from deva world are reborn in human world. In fact, there are greater number of beings, who, on passing away from deva world, are reborn in niraya, reborn in animal world, reborn in peta world. (24-26)

348-350. Similarly, bhikkhus, there are few beings, who, on passing away from niraya, are reborn in human world, In fact, there are greater number of beings, who, on passing away from niraya, are reborn in niraya, reborn in animal world, reborn in peta world. (27-29)

351-353. Similarly, bhikkhus, there are few beings, who, on passing away from niraya, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from niraya, are reborn in niraya, reborn in animal world, reborn in peta world. (30-32)

354-356. Similarly, bhikkhus, there are few beings, who, on passing away from animal world are reborn in the human world. In fact, there are greater number of beings, who, on passing away from animal world, are reborn in niraya, reborn in animal world, reborn in peta world. (33-35)

357-359. Similarly, bhikkhus, there are few beings, who, on passing away from animal world are reborn in deva world. In fact, there are greater number of beings, who, on passing away from animal world, are reborn in niraya, reborn in animal world, reborn in peta world. (36-38)

360-362. Similarly, bhikkhus, there are few beings, who, on passing away from peta world, are reborn in human world. In fact, there are greater number of beings, who, on passing away from peta world, are reborn in niraya, reborn in animal world, reborn in peta world. (39-41)

363-365. Similarly, bhikkhus, there are few beings, who, on passing away from peta world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from peta world, are reborn in niraya, reborn in animal world, reborn in peta world. (42-44)

The End of the Fourth Vagga.

(The End of Jambudīpa Peyyāla.)

XVII. PASĀDAKARADHAMMA VAGGA

366-381. Bhikkhus, being a bhikkhu who lives in seclusion in a forest is a definite reason for receiving alms ...p... being a bhikkhu practising piṇḍapāta dhutaṅga, being a bhikkhu practising pansukūla dhutaṅga, being a bhikkhu practising teṇḍīvarika dhutaṅga, being a bhikkhu who preaches the Dhamma, being a bhikkhu who masters and abides by the Discipline (Vinaya), being a bhikkhu who has heard much (of the Buddha's discourses), being a bhikkhu who is of long standing and is established (in the Teaching), being a bhikkhu who has a respectable appearance, being a bhikkhu who has followers. being a bhikkhu who has a great number of followers, being a bhikkhu who has come from a good family, being a bhikkhu who has a good appearance, being a bhikkhu who is a good speaker, being a bhikkhu who is contented, being a bhikkhu who possesses good health,... is a definite reason for getting alms. (Thus said the Bhagavā.) (1-16)

The End of the Sixteen Pasādakaradhammas.

XVIII. APARA-ACCHARĀ-SANĠHĀTA VAGGA

382. Bhikkhus, even when a bhikkhu develops the first jhāna, for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions, one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practise the first jhāna. (Thus said the Bhagavā.) (1)

383-389. Bhikkhus, even when a bhikkhu develops the second jhāna just for the duration of a snap of the finger and the thumb ...p... develops the third jhāna ...p... develop the fourth jhāna ...p... develops mettā cetovimutti that frees him from ill-will¹, ...p... karuṇā cetovimutti that frees him from cruelty² ...p... mudita cetovimutti that frees him from envy³...p... upekkhā cetovimutti that frees him from attachment and hatred⁴ ...p... (2-8)

390-393. Bhikkhus, the bhikkhu in this world, removing covetousness and distress, keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, ...p... keeps his mind steadfastly on the sensation (vedanā), ...p... concentrates steadfastly on the mind (citta), ...p... the bhikkhu in this world, keeps his mind steadfastly on the dhamma with diligence, comprehension and mindfulness, removing covetousness and distress. (9-12)

394-397. Bhikkhus, the bhikkhu, makes a 'will' (chanda), puts forth 'effort' (vīriya), puts forth 'energy' (ārabhati), uplifts

1. mettācetovimutti: emancipation by cultivating loving kindness

2. karuṇācetovimutti: emancipation by cultivating compassion

3. muditācetovimutti: emancipation by cultivating rejoicing with others
in their happiness or prosperity

4. upekkhācetovimutti: emancipation by cultivating equanimity

the mind and strives in order to prevent the arising of demeritorious dhammas that have not yet arisen, and to remove demeritorious dhammas that have already arisen; ... makes a 'will', puts forth 'effort', puts forth 'energy', uplifts the mind and strives to cause the arising of meritorious dhammas that have not yet arisen, and makes a 'will', puts forth effort', puts forth 'energy', uplifts the mind and strives for stability, mindfulness, growth, development, cultivation and perfection of meritorious dhammas that have already arisen. (13-16)

398-401. Bhikkhus, the bhikkhu, develops the base of psychic potency by concentration with predominance of will (chanda);, develops the base of psychic potency by concentration with predominance of 'effort' (vīriya); develops the base of psychic potency by concentration with predominance of 'mind' (citta); develops the base of psychic potency by concentration with predominance 'of investigation' (vīmaṁsā). (17-20)

402-406. Bhikkhus, the bhikkhu, develops the faculty of 'conviction' (saddhindriya); develops the faculty of 'effort' (vīriyindriya); develops the faculty of 'mindfulness' (satindriya); develops the faculty of 'concentration' (samādhindriya); develops the faculty of 'wisdom' (paññindriya). (21-25)

407-411. Bhikkhus, the bhikkhu develops the power of 'conviction'; develops the power of 'effort'; develops the power of 'mindfulness'; develops the power of 'concentration'; develops the power of 'wisdom'. (26-30)

412-418. Bhikkhus, the bhikkhu, develops the 'mindfulness' factor of enlightenment (sati sambojjhaṅga); develops the 'investigation' factor of enlightenment (dhamma vicaya sambojjhaṅga); develops the 'effort' factor of enlightenment (vīriya smbojjhaṅga); develops the 'delightful satisfaction' factor of enlightenment (pīti sambojjhanṅga); develops the 'tranquility' factor of enlightenment (passaddhi sambojjhaṅga); develops the 'concentration' factor of enlightenment (samādhi sambojjhaṅga); develops the

'equanimity' factor of enlightenment (upekkhā sambojjhanga): (31-37)

419-426. Bhikkhus, the bhikkhu, develops 'right view' (sammādiṭṭhi); develops right thinking' (sammā saṅkappa); develops 'right speech' (sammā vācā); develops 'right action' (sammākammanta); develops right livelihood (sammā ājīva); develops 'right effort' (sammā vāyāma); develops 'right mindfulness' (sammā sati); develops 'right concentration (sammā samādhi) (38-45)

427-434. Bhikkhus, the bhikkhu concentrates on colour, on (parts of) his own body (such as colour of hair, eye, skin) and on finite external forms (such as kasiṇa forms), unblemished or blemished (lit. with good or bad colour), and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhu concentrates on colour, on (parts of) his own body (such as colour of hair, eye, skin) and on infinite external forms (such as kasina forms), unblemished or blemished (lit. with good or bad colour) and is thus aware that he knows and sees these (kasina) forms with mastery over them. The bhikkhu without concentrating on colour, on (parts of) his own body, concentrates on finite external forms, unblemished or blemished, and is thus aware that he knows and sees these forms with mastery over them. The bhikkhu without concentrating on colour, (parts of) his own body, concentrates on infinite external forms, unblemished or blemished, and is thus aware that he knows and sees these forms with mastery over them. The bhikkhu without concentrating on colour on his own body, concentrates on external (kasiṇa) forms that are dark-blue, with a dark-blue colour, dark blue hue and dark blue lustre, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhus without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are yellow, with a yellow colour, yellow hue and yellow lustre, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The

bhikkhu without concentrating on colour, on (parts of) his own body, concentrates on external (kasiṇa) forms that are red, with a red colour, red hue and red lustre and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhu concentrates on external (kasiṇa) forms that are white, with a white colour, white hue and white lustre, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. (46-53)

435-442. Bhikkhus, the bhikkhu having attained the rūpa jhāna, concentrates on forms, not paying attention to one's own body, concentrates on external kasiṇa forms; perceives the brightness and clarity (subha) of the forms concentrating on the concept, 'space is infinite' achieves and remains in Akāsānañcāyatana jhāna, where all forms of consciousness that turn on corporeality (rupasaññā) have been completely transcended, all forms of consciousness arising out of contact of the senses with their objects (paṭighasaññā) have vanished, and all forms of consciousness many and varied (nānattasaññā) are not paid attention to. Concentrating on the concept 'Consciousness is infinite' achieves and remains in the Viññānañcāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Space. Concentrating on the concept 'Nothing is there', achieves and remains in the Ākincaññāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Consciousness;... achieves and remains in the Nevasaññānācāññāyatana jhāna (i.e. the jhāna of neither saññā nor non saññā), having totally gone beyond the jhāna of Nothingness;... achieves and remains in the sustained attainment of cessation, nirodha saññāpatti in which all forms of consciousness cease, having totally gone beyond the jhāna of neither saññā nor nānsaññā. (54-61)

443-452. Bhikkhus, the bhikkhu develops the jhāna concentrating on the 'earth' (pāthavīkasiṇa), the water (āpo kasiṇa), the fire (tejo kasiṇa), the wind (vāyo kasiṇa), dark blue colour (nīla kasiṇa), yellow colour (pīta kasiṇa), red colour

(lohita kasiṇa), white colour (odātakasiṇa), space (ākāsa kasiṇa) and consciousness (viññāna kasiṇa) (67-71)

453-462. Bhikkhus, the bhikkhu cultivates the perception of unpleasantness; cultivates the perception of death; cultivates the perception of filthy nature of food; cultivates the perception of unpleasant nature of all things in this world;... cultivates the perception of impermanence; cultivates the perception of the miserable nature (of the five khandas); cultivates the perception of non-self nature of the miserable existence (of the five khandas); cultivates the perception of abandonment (of moral defilements); cultivates the perception of extinction of attachment (virāga); and cultivates the perception of cessation of all conditioned things, i.e. Nibbāna; (72-81)

463-472. Bhikkhus, the bhikkhu cultivates the perception of impermanence (in the five khandas); cultivates the non-self nature (in the five khandas); cultivates the perception of death; cultivates the perception of the filthy nature of food; cultivates the perception of unpleasant nature of all things in this world; cultivates the perception of bones (in the body); cultivates the perception of worms and maggots (in the body); cultivates the perception of a discoloured corpse; cultivates the perception of a corpse cut in the middle; cultivates the perception of a bloated corpse. (82-91)

473-482. Bhikkhus, the bhikkhu develops contemplation of the attributes of the Buddha; develops contemplation of the attributes of the Dhamma; develops contemplation of the attributes of the Saṅgha; develops contemplation of the attributes of one's own morality; develops contemplation of the attributes of one's own charitable giving; develops contemplation of one's own virtues (like morality), modelled on those of the devas; develops mindfulness meditation on 'inhaling and exhaling'; develops mindfulness meditation on death; develops mindfulness meditation on 'constituents of the body', such as hair, etc. develops mindfulness meditation on Nibbāna. (92-101)

483-492. Bhikkhus, the bhikkhus develops the faculty of 'Conviction' together with the first jhāna; develops the faculty of 'Effort'; develops the faculty of 'Mindfulness';. develops the faculty of 'Concentration'; develops the faculty of 'Wisdom'; develops the power (bala) of 'Conviction'; develops the power of 'Effort'; develops the power of 'Mindfulness'; develops the power of 'Concentration'; develops the power of 'Wisdom'. (102-111)

493-562. Bhikkhus, the bhikkhu together with the second jhāna ...p... together with the third jhāna ...p... together with the fourth jhāna ...p... together with goodwill ...p... together with sympathy ...p... together with sympathetic joy ...p... develops the faculty of conviction together with equanimity, develops the faculty of 'Effort'; develops the faculty of 'Mindfulness'; develops the faculty of 'Concentration'; develops the faculty of 'Wisdom'. develops the power of 'Conviction'; develops the power of 'Effort'; develops the power of 'Mindfulness'; develops the power of 'Concentration'; develops the power of 'Wisdom'. Bhikkhus, this bhikkhu should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions, one who is consuming the people's alms-food beneficially. How much more would be said of bhikkhus who repeatedly practise and develop the power of 'Wisdom'. (Thus said the Bhagavā.) (121-181)

The End of Aparā-accharā sanghāta Vagga.

XIX. KĀYAGATĀSATI VAGGA

563. Bhikkhus, the mind of one who (by the practice of concentration on 'water' element or āpo kasiṇa) contemplates the whole of the great ocean, covers all the small rivers that flow into the ocean. Bhikkhus, so also the contemplating mind of one who cultivates and repeatedly practises mindfulness of the body (kāyagatāsatī) covers all meritorious dhammas which are part of 'Wisdom' (vijjā). (Thus said the Bhagavā). (1).

564-570. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of wisdom of great apprehension (samīvega); it is for the attainment of great benefit; it is for the emancipation from bondage; it is for the realization of 'mindfulness and comprehension'; it is for the attainment of divine power of sight; it is for the attainment of happiness in this very existence; and it is for the realization of Magga ñāṇa and Arahatta Phalañāṇa or Fruition. What is that certain dhamma? It is contemplating one's own body composed of hair etc. Bhikkhus, if this dhamma (kāyagatāsatī) is cultivated and repeatedly practised, it is for the realization of wisdom of great apprehension; it is for the realization of mindfulness and comprehension; it is for the attainment of divine power of sight; it is for the attainment of happiness in this very existence; and it is for the realization of Maggañāṇa and Arahatta Phalañāṇa. (Thus said the Bhagavā). (2-8).

571. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised. (the aggregates of) mind and body will be calm; the mind also will be calm; there will be no more initial application of the mind (vitakka), and sustained application of the mind (vicāra); all meritorious dhammas which are part of 'wisdom', also will be developed to perfection. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if this dhamma is cultivated and repeatedly practised, (the aggregates of) mind and body will be calm; the mind also will be calm; there will be no more initial application of the mind

(vitakka) and sustained application of the mind (vicāra), all meritorious dhammas which are part of 'wisdom' also will be developed to perfection. (Thus said the Bhagavā). (9).

572. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. (Thus said the Bhagavā). (10).

573. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and meritorious dhammas that have arisen will grow and develop to the full. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and the meritorious dhammas that have already arisen will grow and develop to the full. (Thus said the Bhagavā). (11).

574. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, ignorance will not arise; 'wisdom' will arise; pride of self will not arise; all anusaya¹ will be uprooted; and all fetters will not arise. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, ignorance will not arise; wisdom will arise; pride of self will not arise; all anusaya will be uprooted, and all fetters will not arise. (Thus said the Bhagavā). (12).

575-576. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of penetrative

1. anusaya: all defilements that have not been eradicated by Magga insight.

knowledge; it is for the realization of parinibbā na with no cause for further rebirths. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of penetrative knowledge; it is for the realization of parinibbā na, with no cause for further rebirths. (Thus said the Bhagavā). (13-14).

577-579. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended; many elements can be penetratively understood. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended and many elements can be penetratively understood. (Thus said the Bhagavā). (15-17).

580-583. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahattaphala. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahatta-phala. (Thus said Bhagavā). (18-21).

584-599. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the attainment of wisdom (pañ ñ ā paṭ ilā bhā ya); it is for the growth of wisdom (pañ ñ ā vuddhiyā); it is for the full development of wisdom (pañ ñ ā v epullā ya); it is for having great wisdom (mahapañ ñ atā ya); it is for having wide wisdom (puthupañ ñ atā ya); it is for having fully developed wisdom (vipulapañ ñ atā ya); it is for having profound wisdom (gambhī yapañ ñ ataya); it is for having limitless wisdom

(vitakka) and sustained application of the mind (vicāra), all meritorious dhammas which are part of 'wisdom' also will be developed to perfection. (Thus said the Bhagavā). (9).

572. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. (Thus said the Bhagavā). (10).

573. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and meritorious dhammas that have arisen will grow and develop to the full. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and the meritorious dhammas that have already arisen will grow and develop to the full. (Thus said the Bhagavā). (11).

574. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, ignorance will not arise; 'wisdom' will arise; pride of self will not arise; all anusaya¹ will be uprooted; and all fetters will not arise. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, ignorance will not arise; wisdom will arise; pride of self will not arise; all anusaya will be uprooted, and all fetters will not arise. (Thus said the Bhagavā). (12).

575-576. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of penetrative

1. anusaya: all defilements that have not been eradicated by Magga insight.

knowledge; it is for the realization of parinibbā na with no cause for further rebirths. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of penetrative knowledge; it is for the realization of parinibbā na, with no cause for further rebirths. (Thus said the Bhagavā). (13-14).

577-579. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended; many elements can be penetratively understood. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended and many elements can be penetratively understood. (Thus said the Bhagavā). (15-17).

580-583. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahattaphala. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahatta-phala. (Thus said Bhagavā). (18-21).

584-599. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the attainment of wisdom (pañ ñ ā paṭ ilā bhā ya); it is for the growth of wisdom (pañ ñ ā vuddhiyā); it is for the full development of wisdom (pañ ñ ā v epullā ya); it is for having great wisdom (mahapañ ñ atā ya); it is for having wide wisdom (puthupañ ñ atā ya); it is for having fully developed wisdom (vipulapañ ñ atā ya); it is for having profound wisdom (gambhī yapañ ñ ataya); it is for having limitless wisdom

(asāmantapaññatāya); it is for having massive wisdom (bhūripaññatāya); it is for the fullness of wisdom (paññābāhullāya); it is for having quick wisdom (sīghapaññatāya); it is for having light wisdom (lahupaññatāya); it is for having cheerful wisdom (hāsapaññatāya); it is for having ready wisdom (javanapaññatāya); it is for having sharp wisdom (tikkhapaññatāya); it is for having penetrating wisdom (nibbedikapaññatāya). What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the attainment of wisdom; it is for the growth of wisdom; it is for the full development of wisdom; it is for having great wisdom; it is for having wide wisdom; it is for having fully developed wisdom; it is for having profound wisdom; it is for having limitless wisdom; it is for having massive wisdom; it is for the fullness of wisdom; it is for having quick wisdom; it is for having light wisdom; it is for having cheerful wisdom; it is for having ready wisdom; it is for having sharp wisdom; it is for having penetrating wisdom. (Thus said the Bhagavā). (22-37).

The End of Kāyagatāsati Vagga.

XX. AMATA VAGGA

600. Bhikkhus, certain bhikkhus do not contemplate the body; those bhikkhus do not enjoy the Deathless¹ (Nibbāna). Bhikkhus, certain bhikkhus contemplate the body; those bhikkhus enjoy the Deathless. (Thus said the Bhagavā).(1).

601. Bhikkhus, certain bhikkhus do not contemplate the body; those bhikkhus do not enjoy the Deathless (Nibbāna.) Bhikkhus, certain bhikkhus contemplate the body; those bhikkhus enjoy the Deathless. (Thus said the Bhagavā).(2).

602. Bhikkhus, certain bhikkhus relax contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not reduce contemplation of the body; those bhikkhus attain the Deathless (Thus said the Bhagavā.)

603. Bhikkhus, certain bhikkhus neglect contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not neglect contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(4).

604. Bhikkhus, certain bhikkhus are unmindful of contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus are mindful of contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(5)

605. Bhikkhus, certain bhikkhus leave behind contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not leave behind contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(6)

1. The Deathless: Amata: It is an attribute of Nibbāna where there is no more rebirths.

606. Bhikkhus, certain bhikkhus do not practise contemplation of the body; those bhikkhus cannot attain the Deathless (Nibbāna). Bhikkhus, certain bhikkhus, practise contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(7).

607. Bhikkhus, certain bhikkhus do not develop contemplation of the body; those bhikkhus, cannot attain the Deathless. Bhikkhus, certain bhikkhus develop contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(8)

608. Bhikkhus, certain bhikkhus do not repeatedly practise contemplation of the body; those bhikkhus do not attain the Deathless. Bhikkhus, certain bhikkhus repeatedly practise contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(9)

609. Bhikkhus, certain bhikkhus do not know contemplation of the body; those bhikkhus cannot realize the Deathless. Bhikkhus, certain bhikkhus know contemplation of the body; those bhikkhus realize the Deathless (Nibbāna). (Thus said the Bhagavā).(10)

610. Bhikkhus, certain bhikkhus do not comprehend contemplation of the body; those bhikkhus cannot realize the Deathless. Bhikkhus, certain bhikkhus comprehend contemplation of the body; those bhikkhus, realize the Deathless. (Thus said the Bhagavā).(11)

611. Bhikkhus, certain bhikkhus do not realize contemplation of the body; those bhikkhus, cannot realize the Deathless. Bhikkhus, certain bhikkhus realize contemplation of the body; those bhikkhus realize the Deathless. (Thus said the Bhagavā).(12). [The Bhagavā gave this discourse. Delighted, those bhikkhus, rejoiced in what the Bhagavā had said].

The End of Amata Vagga.

THE END OF EKAKA NIPĀTA

Namo tassa bhagavato arahato sammā sambuddhassa

ANĠUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

DUKA NIPĀTA

The Division of Two-factor Discourses

ANĠUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

DUKA NIPĀTA

(The Division of Two-factor Discourses)

A. THE FIRST FIFTY DISCOURSES

I. KAMMAKARAṆA VAGGA

1. VAJJA SUTTA

1. Thus have I heard:

Once, the Bhagavā was residing at the Jetavana monastery, donated by Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus saying: 'Bhikkhus'. The bhikkhus replied to the Bhagavā: 'Venerable Sir'.

Bhikkhus, these are two kinds of punishment. What are the two? They are: the punishment in the present existence and the punishment hereafter. What is the fault that bears fruit in the present existence? Bhikkhus, in this world, a certain person sees the rulers having evil doers, who are thieves, arrested and punished: He saw thieves being punished; being beaten with sticks, being beaten with canes, being beaten with batons; hands being cut off; legs being cut off; both hands and legs being cut off; ears being cut off; nose being cut off; both ears and nose being cut off; being tortured by having the brain stirred like boiling sour gruel; having the head scalped, rubbed with gravel and made white like a conch; the mouth being prised open with spiked iron rods and lighted lamps having put into the mouth, which is known as 'rahumukkha', the mouth of rāhu that is said to capture the sun in its mouth; the whole

body being wrapped up with cloth soaked in oil and being burnt up making it look like a garland of fire; both hands being wrapped up with cloth soaked in oil and burnt up like a lighted hand-torch; being skinned from neck downward to the ankles like an arum leaf; the body being pegged to the ground at iron-cuffed elbows and knees and roasted with fire all around like an antelope being roasted; the skin and flesh being torn with double pointed iron hooks; the skin and flesh of the whole body being chipped into pulp and sprinkled all over with alkaline solution; being held by the legs and turned round and round as if on a pivot; the body being rolled up like a straw mat; being poured all over the body with sizzling hot oil; being fed to the hungry dogs (which had been starved for two or three days); being impaled alive; the head being cut from the body with a sword. (he sees these things)

It occurs to that person: "Rulers have an evil doer who is a thief, arrested and punished for such and such an evil deed; the thief is being beaten with sticks; being beaten with canes; being beaten with batons; hands being cut off; legs being cut off; both hands and legs being cut off; ears being cut off; nose being cut off; both ears and nose being cut off; being tortured by stirring the brain like boiling sour gruel; scalp the head and rub it with gravel and make it white like a conch; the jaws being pricked open with spiked iron rods and lamps being lit in the mouth, which is known as rahumukha, the mouth of rāhu, that is said to capture the sun in its mouth; the whole body being wrapped up with cloth, soaked in oil and burnt up, like a fire-garland; both hands being wrapped up with cloth, soaked in oil and burnt up, like a lighted torch; being skinned from neck downward to the ankles; being skinned from neck down to the waist, and made to wear that very skin; the body being pegged to the ground and roasted with fire like an antelope being roasted; the skin and flesh being torn with double pointed iron hooks; the skin and flesh of the whole body being chipped into small bits of the size of a coin; the body being beaten up into pulp and sprinkled with alkaline solution; the prisoner being staked to the ground through the ear, held by the legs

and turned round and round as if on a pivot; the body is rolled like a mat of hay; being poured all over the body with sizzling hot oil; being fed to the hungry dogs which have been starved for two or three days; being impaled alive; the head being severed from the body with a sword. If ever I commit such an evil crime, I too, will be arrested and punished by the rulers by putting me to those tortures: being beaten with sticks ...p... the head being severed from the body with a sword.” (It may have occurred to him thus.) That man, out of fear of being punished in this existence, will not steal other people's property. This is said to be the fault that bears fruit in the present existence.

Bhikkhus, what is the fault that will bear fruit hereafter? Bhikkhus, in this world, a certain person contemplates thus; a bodily misdeed will have an evil and unhappy consequence hereafter; verbal misdeed will have an evil and unhappy consequence hereafter; mental misdeed will have an evil and unhappy consequence hereafter; if I did bodily misdeed, verbal misdeed, mental misdeed, I see no reason why I should not be reborn in the miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body. (He contemplates thus). That person for fear of evil consequences in the next existence, avoids evil deeds and does good deeds, avoids evil speech and uses good speech, and avoids evil thoughts and have good thoughts, and he lives with his mind purified. Bhikkhus, this is said to be the fault that bears fruit hereafter. Bhikkhus, faults are of theses two kinds.

Therefore, bhikkhus, in this matter, you should practise thus; 'We shall fear the fault that bears fruit in the present existence; we shall fear the fault that will bear; fruit hereafter, we shall be evil-fearing people, who see the danger of its consequences. Bhikkhus, thus should you practise. Bhikkhus, one who is evil-fearing and sees the danger of its consequences can (expect to) get the benefits of being free from all faults. This is what you should wish for.' (Thus said the Bhagavā.)

2. PADHĀNA SUTTA

2. Bhikkhus, in this world, striving, (which is difficult to do) is of these two kinds: What are the two? For householders striving to donate the four requisites of a bhikkhu, namely, robe, alms-food, shelter, and medicine; for those who have left the life of a householder to become a bhikkhu, which is difficult to do to strive for the realization of Nibbāna where one is free from all kinds of substratum (of rebirth.) Bhikkhus, in this world, striving, (which is difficult to do) is of these two kinds.

Bhikkhus, of these two kinds of striving, striving for the realization of Nibbāna, where one is free from all kinds of substratum (of rebirth), is superior. Therefore, bhikkhus, you must practise thus: 'We shall strive for the realization of Nibbāna, where one is free from all substratum (of rebirth.) Bhikkhus, thus should you practise. (Thus said the Bhagavā.)

3. TAPANĪYA SUTTA

3. Bhikkhus, dhammas that torment are of these two kinds: What are the two? Bhikkhus, a certain person does an evil deed, and does not do good deed; he uses evil speech, and does not use good speech; he has evil thought, and does not have good thought. That person will regret: "I have done an evil deed; I have not done a good deed". He will regret: "I have used an evil speech, I have not used a good speech". He will regret: "I have an evil thought, I have not had a good thought". Bhikkhus, dhammas that cause torment are of these two kinds. (Thus said the Bhagavā).

4. ATAPANĪYA SUTTA

4. Bhikkhus, dhammas that do not cause torment are of these two kinds: What are the two? Bhikkhus, a certain person does a good deed, and does not do an evil deed; he uses good speech and does not use evil speech; he has good thought, and does not have evil thought. That person will not regret: "I have done a good deed, I have not done an evil deed". He will not regret: "I have used a good speech, I have not used a bad

speech". He will not regret: "I have had good thought, I have not had an evil thought". Bhikkhus, dhammas that do not cause torment are of these two kinds. (Thus said the Bhagavā.)

5. UPAÑÑĀSA SUTTA

5. Bhikkhus, I have personally known two dhammas; namely, discontentedness in meritorious dhammas, and unflinching effort in meditation practice. Bhikkhus, I have striven unflinchingly (bearing in mind) "let flesh and blood dry up in this body, leaving only the skin, the sinews and the bones. I shall not relax in putting forth strength, effort and endeavour of a man, until I realize Arahatta Magga Ñāṇa and Supreme Enlightenment." Bhikkhus, thus striving mindfully, I have attained Arahatta Magga Ñāṇa; Arahatta Phala and Nibbāna. Bhikkhus, you too must strive unflinchingly (bearing in mind) "let the flesh and blood dry up in this body, leaving only the skin, the sinews and the bones, we shall not relax in putting forth strength, effort and endeavour of a man, until we attain Jhānas, Magga Ñāṇa, Phala Ñāṇa and Nibbāna". Bhikkhus, thus striving, a bhikkhu leaving the home for a homeless life, will soon realize the most noble incomparable Arahatta Phala Ñāṇa in this very existence. Therefore, bhikkhus, you should practise thus (bearing in mind) "let the flesh and blood dry up in this body, leaving only the skin, the sinews and the bones, we shall not relax in putting forth strength, effort and endeavour of a man, until we attain Jhānas, Magga Ñāṇa and Phala Ñāṇa and Nibbana". (Thus said the Bhagavā.)

6. SAÑÑOJANA SUTTA

6. Bhikkhus, these are the two dhammas. What are the two? Repeatedly contemplating the causes of fetters as pleasurable, and contemplating the causes of fetters as wearisome. Bhikkhus, one who repeatedly contemplates causes of fetters as pleasurable cannot get rid of attachment (rāga); cannot get rid of hatred (dosa); cannot get rid of bewilderment (moha); and if he cannot get rid of attachment, hatred and bewilderment, he cannot escape rebirth, aging, death, grief, lamentation, pain, distress and

despair; in other words I say that he cannot escape the miserable round of existences.

Bhikkhus, one who repeatedly contemplates causes of fetters as wearisome can get rid of attachment; can get rid of hatred; can get rid of bewilderment; and if he can get rid of attachment, hatred and bewilderment he can escape rebirth, aging, death, grief, lamentation, pain, distress and despair, in other words, I say that, he can escape the miserable round of existences. Bhikkhus, these are the two dhammas. (Thus said the Bhagavā.)

7. KANHA SUTTA

7. Bhikkhus, black dhammas are these two. What are the two? They are: 'not having a sense of shame (to do evil), and 'not having a sense of fear (to do evil). Bhikkhus, black dhammas are these two. (Thus said the Bhagavā.)

8. SUKKA SUTTA

8. Bhikkhus, white dhammas are these two. What are the two? They are: 'having a sense of shame (to do evil), and 'having a sense of fear (to do evil). Bhikkhus, white dhammas are these two. (Thus said the Bhagavā.)

9. CARIYA SUTTA

9. Bhikkhus, these two white dhammas guard the world. What are the two? They are: 'having a sense of shame (to do evil), and 'having a sense of fear (to do evil)'. Bhikkhus, if these two white dhammas did not guard the world, there would not be such distinction, among men as 'mother', 'mother's elder and younger sister', 'uncle's wife', 'teacher's wife', or 'respectable person's wife'. (in that case) this world would be mixed up with the world of goats, sheep, chickens, pigs, dogs, and jackals.

Bhikkhus, because these two white dhammas guard the world, there is such distinction among men as 'mother', mother's elder and younger sister, 'uncle's wife', teacher's wife or 'respectable person's wife'. (Thus said the Bhagavā.)

10. VASSŪPANĀYIKA SUTTA

10. Bhikkhus, taking up the Rains Retreat residence (Vassa) are these two kinds. What are the two? They are: the earlier vassa, and the later vassa. Bhikkhus, taking up the Rains Retreat residence are these two kinds. (Thus said the Bhagavā.)

The End of the Kammakaraṇa Vagga, the First

II. ADHIKARAṆA VAGGA

11. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisaṅkhana bala), and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain person (bhikkhu) reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter". That bhikkhu, reflecting thus, abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, there is such a thing as mental cultivation; this power of mental cultivation is the power of the disciple under training (sekha). This is true. Bhikkhus, that person, by the power of the disciple under training gets rid of attachment (raga); gets rid of hatred (dosa); gets rid of bewilderment (moha); and by getting rid of attachment, hatred and bewilderment, he does not do evil, and does not associate with evil. Bhikkhus, such power is called the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā).

12. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisaṅkhānabala) and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain person (bhikkhu) reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil speech is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter. That bhikkhu, reflecting thus, abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought; and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, a bhikkhu, following my Teaching, cultivates the Enlightenment Factor Mindfulness (Satisambojjhaṅga) that is directed to detachment from defilements, (viveka)freedom from attachment (virāga), cessation of defilements (nirodha) and speedy attainment of Nibbāna (vossagga). He cultivates the Enlightenment Factor of Investigative Knowledge of Phenomena (Dhammavicaya-sambojjhaṅga)...cultivates the Enlightenment Factor of Effort (Vīriya sambojjhaṅga).... cultivates the Enlightenment Factor of Delightful Satisfaction (Pītisambojjhaṅga)... cultivates the Enlightenment Factor of Serenity (Passaddhi sambojjhaṅga)... cultivates the Enlightenment Factor of Concentration (Samādhisambojjhaṅga)... cultivates the Enlightenment Factor of Equanimity (Upekkhāsambojjhaṅga) that is directed to detachment from defilements, by freedom from attachment, cessation of defilements, that promote and develop the uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, cultivating this power is said to be the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā.) (2)

13. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisankhā bala), and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain bhikkhu reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil speech is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter". That bhikkhu, reflecting thus: abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, a bhikkhu following my Teaching, having detached from sensual pleasures, and demeritorious factors, achieves and remains in the first jhāna, which has initial application of the mind (vitakka), sustained application of the mind (vicāra), delightful

satisfaction (pīti) and bliss (sukha), born of detachment from the hindrances (nīvaraṇas). (And then), having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha, born of concentration. Having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and comprehension, and experiences sukha in mind and body; he achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in sukha. By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

Bhikkhus, cultivating this power is said to be the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā.) (3)

14. Bhikkhus, the Tathāgata's expositions of the Dhamma are these two kinds. What are the two? They are: brief discourses and discourses in detail. Bhikkhus, the Tathāgata's expositions of the Dhamma are these two kinds. (Thus said the Bhagavā.) (4)

15. Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence and the bhikkhu who accuses him, each of them does not contemplate his own actions well; these results are inevitable: the dispute will be prolonged; it will develop into rough words and rough actions, using stones and sticks; the bhikkhus will not have peace (in this practice of the Teaching). Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence, and the bhikkhu who accuses him, each of them contemplates his own actions well; these results are inevitable, the dispute will not be prolonged; it will not develop into rough words and rough actions, using stones

and sticks; the bhikkhus will have peace (in the practice of the Teaching.)

Bhikkhus, how does the bhikkhu who has committed the offence contemplate his own actions well? In this matter, he contemplates thus: "I have committed a certain demeritorious bodily action, and that bhikkhu saw me committing that demeritorious bodily action; if I had not committed that demeritorious bodily action, he would not have seen me commit that demeritorious bodily action; he saw me commit that demeritorious bodily action, because I committed that demeritorious bodily action; he dislikes me because he has seen me committing that demeritorious bodily action; he speaks words of dislike because he dislikes me; I do not like him when he speaks words of dislike about me; I tell other people of my dislike; therefore, in this matter, just as one who evades paying the duty due for carrying the dutiable goods, by avoiding the check-points, is at fault; so also I am at fault." Thus, bhikkhus, the bhikkhu who has committed the offence contemplates his own actions well.

Bhikkhus, how does the bhikkhu who accuses an offender contemplate his own action? Bhikkhus, in this matter, the bhikkhu who accuses an offender contemplates thus: "This bhikkhu has committed demeritorious bodily action; I saw this bhikkhu commit a demeritorious bodily action; if this bhikkhu had not committed a demeritorious bodily action I would not have seen him committing a demeritorious bodily action; I saw him committing a demeritorious bodily action because he committed a demeritorious bodily action; I dislike him because I have seen him committing a demeritorious bodily action; because I dislike him, I have spoken words of dislike to him; he dislikes me because I have spoken words of dislike to him; he tells others of his dislike of me; therefore, in that matter, just as one who evades paying the duty due for carrying the dutiable goods, by avoiding the check-points, is at fault, so also I am at fault". Thus, bhikkhus, the bhikkhu who accuses an offender contemplates his own actions well.

Bhikkhus, in a question of misconduct, if the bhikkhu who has committed the offence and the bhikkhu who accuses him, each of them, does not contemplate his own actions well, these results are inevitable: the dispute will be prolonged; it will develop into rough words and rough actions, using stones and sticks; the bhikkhus will not have peace (in their practice of the Teaching.)

Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence and the bhikkhu who accuses him each of them contemplates his own actions well; these results are inevitable: the dispute will not be prolonged; it will not develop into rough words and rough actions, using stones and sticks; the bhikkhus will have peace (in their practice of the Teaching.) (Thus said the Bhagavā.) (5)

16. Then, a certain brahmin approached the Bhagavā and exchanged greetings with him. After having concluded courteous greetings the brahmin sat in a suitable place and said thus to the Bhagavā. "Venerable Gotama, some beings in this world for a certain reason appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body; what is that reason?" "Brahmin, some beings appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body, for reasons of evil way of living which is contrary to righteous practice". (Thus said the Bhagavā.)

"Venerable Gotama, some beings in this world, for a certain reason appear in the good destination of the happy world of the devas after death and dissolution of the body; what is that reason?" "Brahmin, some beings appear in good destination, the happy world of the devas after death and dissolution of the body for reasons of righteous way of living which is in conformity with the right practice". (Thus said the Bhagavā.)

"O Gotama! Excellent (is the Dhamma.) O Gotama! Excellent (is the Dhamma.) Just as, Venerable Sir, one turns up

what has lain upside down; just as one uncovers what has lain covered; just as one shows the way to another who is lost; just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the Dhammas to me in various ways. I take refuge in the Revered Gotama; I take refuge in the Dhamma, and I take refuge in the Saṃgha. May the Revered Gotama take me as a lay disciple, who has taken refuge (in the Buddha, the Dhamma and the Saṃgha), from today onwards till the end of my life. (Thus said the Bhagavā.) (6)

17. Then, a certain brahmin named Jānussoṇi approached the Bhagavā and exchanged greetings with him. After having concluded courteous greetings, the brahmin sat in a suitable place and said thus to the Bhagavā: "O Gotama, some beings in this world, for a certain reason appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body; What is that reason?" "Brahmin, some beings appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama, some beings in this world, for a certain reason, appear in good destination, the happy world of the devas after death and dissolution of the body; What is that reason?" "Brahmin, some beings appear in good destination, the happy world of the devas after death and dissolution of the body, for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama, I cannot understand fully, the meaning of this brief discourse which has not been explained in detail. O Gotama, please explain to me, the meaning of this discourse in detail, in a way I can understand fully". (Thus said the brahmin.) "Brahmin, listen, bear it well in mind and I shall speak". (Thus said the Bhagavā.) Brahmin Jānussoṇi responded, "Very well, Venerable Sir," and the Bhagavā delivered this discourse:

"Brahmin, a certain person in this world does an evil deed and he does not do a good deed; he uses evil speech and he does not use good speech; he has evil thought and he does not have good thought. Brahmin, in this way, a certain person appears in miserable existence, wretched destination, state of ruin and realm of continuous suffering after death and dissolution of the body, for reasons of doing certain things and not doing certain things.

Brahmin, a certain person in this world does a good deed, and he does not do an evil deed; he uses good speech and he does not use evil speech; he has good thoughts and he does not have evil thoughts. Brahmin, in this way, a certain person appears in good destination, the happy world of the devas after death and dissolution of the body, for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama! Excellent (is the Dhamma)...P... Venerable Sir, may the Revered Gotama, take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha), from now on till the end of my life." (Thus said the brahmin.) (7)

18. Then, the Venerable Ānanda approached the Bhagavā, paid homage to the Bhagavā and sat in a suitable place. The Bhagavā said, "Ānanda, I say that evil deed, evil speech and evil thought should indeed not be done". The Venerable Ānanda asked the Bhagavā: The Bhagavā has said that evil deed, evil speech and evil thought should not be done, what disadvantages are to be expected if evil deed, evil speech and evil thought should indeed be done? Ānanda, I say that evil deed, evil speech and evil thought should not be done, and if such evil deeds are done, these disadvantages are to be expected: one blames oneself; the wise ones censure when they see such evil deeds being done; bad reputation gets about; (an evil doer) dies in bewilderment; and appears in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body. Ānanda, I say that evil deed, evil speech and evil thought should not be done, and if

such evil deeds are done, these faults are to be expected." (Thus said the Bhagavā.)

"Ānanda, I say that good deed, good speech and good thought should be done". (Said the Bhagavā.) (The Venerable Ānanda replied), "Venerable Sir, the Bhagavā has said that good deed, good speech and good thought should be done; what benefits are to be expected for doing these things? "Ānanda, I say that good deed, good speech and good thought should indeed be done and if such good deeds are done, these benefits are to be expected: one does not blame oneself; the wise ones praise when they see such good actions being done; good reputation will get about; the doer (of good actions) dies with mindfulness and appears in good destinations, the happy world of the devas after death and dissolution of the body. Ananda, I say that good deed, good speech and good thought should indeed be done and if such good deeds are done, these benefits are to be expected." (Thus said the Bhagavā.) (8)

19. Bhikkhus, abandon demeritoriousness. Bhikkhus, it is possible to abandon demeritoriousness. If it were not possible to abandon demeritoriousness, I would not say "Bhikkhus, abandon demeritoriousness. It is possible to abandon demeritoriousness and therefore I say: Bhikkhus, abandon demeritoriousness. If abandoning demeritoriousness were unbeneficial or unpleasant, I would not say, Bhikkhus, abandon demeritoriousness. Bhikkhus abandoning demeritoriousness is beneficial and pleasant and that is why I say: Bhikkhus, abandon demeritoriousness."

"Bhikkhus, develop meritoriousness. Bhikkhus, it is possible for you to develop meritoriousness. Bhikkhus if it were not possible to develop meritoriousness! I would not say: Bhikkhus develop meritoriousness. Bhikkhus it is possible for you to develop meritoriousness and therefore I say: Bhikkhus, develop meritoriousness. Bhikkhus, if developing meritoriousness were unbeneficial and unpleasant I would not say: Bhikkhus, develop meritoriousness. Bhikkhus, developing meritoriousness is beneficial and pleasant and that is why I say: Bhikkhus, develop meritoriousness." (Thus said the Bhagavā.) (9)

20. Bhikkhus, two dhammas are for the ruin and disappearance of the Teaching. What are the two? They are: badly arranged texts and badly explained meanings. Bhikkhus, badly arranged texts will convey badly explained meanings. Bhikkhus, these two dhammas are for the ruin and disappearance of the Teaching. (Thus said the Bhagavā.) (10)

21. Bhikkhus, these two dhammas are for the stability, and non-disappearance of the Teaching. What are the two? They are: well arranged texts and well explained meanings. Bhikkhus, well arranged texts will convey well explained meanings. Bhikkhus, these two dhammas are for the stability, and non-disappearance of the Teaching. (Thus said the Bhagavā.) (11)

The End of Adhikaraṇa Vagga, the Second

III. BĀLA VAGGA

22. Bhikkhus, the foolish are of these two kinds. What are the two? They are: one who does not see his fault as fault, and one who does not accept, in accordance with the dhamma, when someone at fault, admits his fault and apologizes. Bhikkhus, the foolish are of these two kinds.

Bhikkhus, the wise are of these two kinds. What are the two? They are: one who sees his fault as fault, and one who accepts, in accordance with the dhamma, when someone at fault admits his fault and apologizes. Bhikkhus, the wise are of these two kinds. (Thus said the Bhagavā.) (1)

23. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. What are the two? They are: a corrupt person who bears hatred in his heart and a stupid person who has strong conviction in the wrong way. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (2)

24. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. What are the two? They are: one who says, "This is what the Tathagata has said" for what the Tathāgava has not said; and one who says, "This is not what the Tathāgata has said" for what the Tathāgata has said. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā).. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. What are the two? They are: one who says "This is not what the Tathāgata has said" for what the Tathāgata has not said; and one who says, "This is what the Tathāgata has said" for what the Tathāgata has said. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (3)

25. Bhikkhus, these two kinds of persons speak wrongly of the Tathagata. What are the two? They are: one who takes the direct meaning of a discourse, in place of the inferred meaning;

and one who takes the inferred meaning of a discourse, in place of the direct meaning. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (4)

26. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. What are the two? They are: one who takes the inferred meaning of a discourse as such; and one who takes the direct meaning of a discourse as such. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (5)

27. Bhikkhus, one who conceals his (evil) actions is to expect with certainty of being reborn in one or the other of these two destinations, namely, realm of continuous suffering (niraya) or as an animal. Bhikkhus, one who does not conceal his (evil) actions is to expect with certainty of being reborn in these two destinations, namely, deva world or human world. (Thus said the Bhagavā.) (6)

28. Bhikkhus, one who has 'wrong view' is to expect with certainty of being reborn in one or the other of these two destinations, namely, the realm of continuous suffering (niraya) or as an animal. (Thus said the Bhagavā.) (7)

29. Bhikkhus, one who has 'right view' is to expect with certainty of being reborn in one or the other of these two destinations, namely, the deva world and the human world. (Thus said the Bhagavā.) (8)

30. Bhikkhus, one who has no morality deserves to be reborn in one or the other of these two destinations, namely, the realm of continuous suffering (niraya) or as an animal. Bhikkhus, one who has morality deserves to be reborn in one or the other of these two destinations, namely, the deva world, and the human world. (Thus said the Bhagavā.) (9)

31. Bhikkhus, considering well two reasons, I resort to forest monasteries in remote places, where *araññaṅga dhutaṅga* can be practised. What are the two? They are: considering well the perfect happiness (in the practice of *jhāna* and *phala samāpatti*) in this very life; and considering well with compassion for posterity. Bhikkhus, considering well those two reasons, I resort to forest monasteries in remote places, where *araññaṅga dhutaṅga* can be practised. (Thus said the Bhagavā.) (10)

32. Bhikkhus, dhammas which are part of 'wisdom' (*vijjā*) are these two. What are the two? They are: concentration (*samatha*) and Insight meditation practice (*vipassanā*). Bhikkhus, what is the advantage of concentration? The mind gets developed. What is the advantage of the mind being developed? It has the advantage of being able to get rid of attachment (*rāga*). Bhikkhus, what is the advantage of meditation practice? 'Wisdom' (*paññā*) is developed. What is the advantage of 'wisdom' being developed? It has the advantage of being able to get rid of 'ignorance' (*avijjā*). Bhikkhus, if the mind is defiled by attachment, it is not emancipated from defilements (*kilesa*); if the mind is defiled by ignorance, wisdom is not developed. Thus, bhikkhus, the mind, by eradicating attachment (by *Arahatta magga ñāṇa*), is emancipated (*cetovimutti*). By eradicating ignorance, the mind becomes emancipated (*paññāvimutti*). (Thus said the Bhagavā.) (11).

The End of Bāla Vagga, the Third

IV. SAMACITTA VAGGA

33. Bhikkhus, I shall deliver to you a discourse on the basic characters of an unworthy person, and that of a worthy person. Listen and bear it well in mind. (Thus said the Bhagavā.) The bhikkhus responded, “Very well, Venerable Sir”, and the Bhagavā delivered this discourse: “Bhikkhus, what is the basic character of an unworthy person? Bhikkhus, an unworthy person is unmindful (of the benefits done to him) and ungrateful. Bhikkhus, unmindfulness (of the benefits done to one) and ungratefulness are praised by the unworthy. Bhikkhus, unmindfulness (of the benefits done to one) and ungratefulness are all in the basic character of an unworthy person. Bhikkhus, a worthy person is mindful (of the benefits done to him) and grateful. Bhikkhus, mindfulness (of the benefits done to one) and gratefulness are praised by the worthy. Bhikkhus, mindfulness (of the benefits done to one) and gratefulness are all in the basic character of a worthy person. (Thus said the Bhagavā.) (1)

34. Bhikkhus, I do not say that repayment of a debt of gratitude one owes to two persons is easily done. Who are the two? They are the mother and the father. Bhikkhus, sons and daughters who live throughout a life-span of a hundred years carry the mother on one shoulder and the father on the other, and attend to their needs as long as they live: those sons and daughters rub and knead their parents with scented paste; they bathe their parents with cool or warm water and stretch their limbs so that the parents may relax; they even let their parents defecate and urinate on their shoulders; even this cannot be counted as repayment (in full) of the debt of gratitude they owe their parents. Bhikkhus, a certain person could put his parents in the luxury and comforts of a ruler, i.e. Universal Monarch of the whole earth filled with treasures. Bhikkhus, even this cannot be counted as repayment (in full) of the debt of gratitude he owes his parents. Why is this so? That is because, bhikkhus, parents are great benefactors who look after their children till

they grow up, feed them, teach them the ways of the world. Bhikkhus, a certain person could make his parents who have no conviction to undertake, dwell and establish themselves in the conviction (in the Buddha, the Dhamma and the Saṃgha); he could make his parents who have no morality to undertake, dwell and establish themselves in morality; he could make his parents who are stingy to undertake, dwell and establish themselves in generosity; he could make his parents who are ignorant to undertake, dwell and establish themselves in attainment of wisdom. Bhikkhus, only in this way can a certain person help and repay (in full) the debt of gratitude he owes his parents. (Thus said the Bhagavā.) (2)

35. Then, a certain brahmin approached the Bhagavā and after having concluded amiable and courteous greetings ...p... having then seated in a suitable place, the brahmin said to the Bhagavā, “O Gotama, what doctrine do you hold, and what do you teach?” “Brahmin, I hold the doctrine of performance (kiriya-vāda) and I also hold the doctrine of non-performance (akiriya-vāda).” (Thus said the Bhagavā). (The brahmin said) “(Venerable Gotama, how is it that you hold a doctrine of performance and also hold a doctrine of non-performance?”

“Brahmin, I teach non-performance of evil deed, evil speech and evil thought. I teach that many other evil deeds are not to be done. Brahmin, I teach performance of good deed, good speech and good thought. I teach that many other good deeds are to be done. In this way, brahmin, I hold the doctrine of good action, and I also hold the doctrine of bad action”. (Thus said the Bhagavā.) “Venerable Gotama! Excellent (is the Dhamma)! ...p... Venerable Gotama! Take me as a lay disciple from now on till the end of my life”. (Thus said the brahmin.) (3)

36. Then, that Householder Anāthapiṇḍika approached the Bhagavā, and after making obeisance to the Bhagavā, sat in a

suitable place. Then, he said to the Bhagavā, “Venerable Sir, how many kinds of worthy recipients of dedicatory gift are there in this world, and to whom should one give a dedicatory gift?” “Householder, worthy recipients of a dedicatory gift are these two kinds. Householder, there are worthy recipients of a dedicatory gift who are still under training (sekkha)¹, and there are worthy recipients of dedicatory gift who have completed training (asekkha)². One should give a dedicatory gift to these two kinds of persons”. (Thus said the Bhagavā). Having delivered this discourse, the Bhagavā, the Teacher, who is also known as Sugata, pronounced these in verse:

In this world
 worthy of receiving a gift
 made by righteous donors
 are these who are practising,
 and those who have practised
 (the Ariya Path of Eight Constituents).
 They are upright in actions
 bodily, verbally and mentally.
 They are fertile fields
 where munificent donors
 sow seeds of merit.
 This gift is of great benefit.
 (Thus said the Bhagavā.)

37. Thus have I heard: Once the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvattī. At

1. sekkha: one who is still under training; there are seven sekkhas. They are attainers of Sotāpatti Magga and Phala, attainers of Sakadāgāmi Magga and Phala; attainers of Anāgāmi Magga and Phala and attainer of Arahatta Magga.

2. asekkha: those who have attained Arahatship (Arahatta Phala)

that time, the Venerable Sā riputta was residing at the pinnacled monastery of Pubbā rā ma donated by Migaramā ta (Visā khā). Then the Venerable Sā riputta, after calling, “Friends” and the bhikkhus responding, “Friends:”¹, said to them: “Friends, I shall now discourse on a person having internal fetters (ajjhata sam yojana)² and a person having external fetters (bahiddha sam yojana).³ Listen and bear it well in mind”. The bhikkhus (respectfully and attentively) assented, “Very well, friend”, and the Venerable Sā riputta delivered this discourse: “Friends, who is a person having internal fetters? Friends, a certain bhikkhu in this Teaching has morality, he abides by the fundamental precepts (pā timokkha sam varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous; he abides by the precepts and practises well. That bhikkhu after death and dissolution of the body, gets to one or the other of the planes of the deva world; that bhikkhu, on passing away from that plane, is reborn in this human world, and he is therefore known as a ‘Returner’ (ā gā mi). Friends, that bhikkhu, because he returns to this human world is known as a ‘Returner’, who has internal fetters.

Friends, who is a person having external fetters? Friends, a certain bhikkhu in this Teaching has morality; he abides by the fundamental precepts (pā timokkhā sam varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous;

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1. *Āvuso*: ‘Friend! Sir!’ Brother!’ Later on, this address is used by senior bhikkhus in speaking to bhikkhus of equal or inferior standing.
 2. *Ajjhatta-samyojana*: One who has the first five of the ten sam yojanas is known as orambhāgiya or one who belongs to a lower plane because he has ajjhata sam yojana or internal fetters.
 3. *Bahiddha-samyojana*: one who has the last five of the ten fetters or sam yojanas is known as uddham bhāgiya or one who belongs to a higher plane because he has bahiddha sam yojana or external fetters.

suitable place. Then, he said to the Bhagavā, “Venerable Sir, how many kinds of worthy recipients of dedicatory gift are there in this world, and to whom should one give a dedicatory gift?” “Householder, worthy recipients of a dedicatory gift are these two kinds. Householder, there are worthy recipients of a dedicatory gift who are still under training (sekkha)¹, and there are worthy recipients of dedicatory gift who have completed training (asekkha)². One should give a dedicatory gift to these two kinds of persons”. (Thus said the Bhagavā). Having delivered this discourse, the Bhagavā, the Teacher, who is also known as Sugata, pronounced these in verse:

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 This gift is of great benefit.
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37. Thus have I heard: Once the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatthī. At

1. sekkha: one who is still under training; there are seven sekkhas. They are attainers of Sotāpatti Magga and Phala, attainers of Sakadāgāmi Magga and Phala; attainers of Anāgāmi Magga and Phala and attainer of Arahatta Magga.

2. asekkha: those who have attained Arahatsip (Arahatta Phala)

that time, the Venerable Sā riputta was residing at the pinnacled monastery of Pubbā rā ma donated by Migaramā ta (Visā khā). Then the Venerable Sā riputta, after calling, “Friends” and the bhikkhus responding, “Friends:”¹, said to them: “Friends, I shall now discourse on a person having internal fetters (ajjhata sam̐ yojana)² and a person having external fetters (bahiddha sam̐ yojana).³ Listen and bear it well in mind”. The bhikkhus (respectfully and attentively) assented, “Very well, friend”, and the Venerable Sā riputta delivered this discourse: “Friends, who is a person having internal fetters? Friends, a certain bhikkhu in this Teaching has morality, he abides by the fundamental precepts (pā timokkha sam̐ varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous; he abides by the precepts and practises well. That bhikkhu after death and dissolution of the body, gets to one or the other of the planes of the deva world; that bhikkhu, on passing away from that plane, is reborn in this human world, and he is therefore known as a ‘Returner’ (ā gā mi). Friends, that bhikkhu, because he returns to this human world is known as a ‘Returner’, who has internal fetters.

Friends, who is a person having external fetters? Friends, a certain bhikkhu in this Teaching has morality; he abides by the fundamental precepts (pā timokkhā sam̐ varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous;

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1. *Āvuso*: ‘Friend! Sir!’ Brother!’ Later on, this address is used by senior bhikkhus in speaking to bhikkhus of equal or inferior standing.
 2. *Ajjhatta-sam̐yojana*: One who has the first five of the ten sam̐yojanas is known as orambhāgiya or one who belongs to a lower plane because he has ajjhata sam̐yojana or internal fetters.
 3. *Bahiddha-sam̐yojana*: one who has the last five of the ten fetters or sam̐yojanas is known as uddham bhāgiya or one who belongs to a higher plane because he has bahiddha sam̐yojana or external fetters.

he abides by the precepts and practises well. That bhikkhu achieves and remains in the fourth jhāna (in any of the eight samāpattis or attainments) where moral defilements are calmed down and where one is emancipated from all defilements (ceto vimutti). That bhikkhu, after death and dissolution of the body, reappears in one or the other of the five pure abodes of the Brahmās (Suddhāvāsa Brahma Bhūmis). On passing away from that plane of existence, he does not return to this human world and is therefore known as a 'Non-Returner' (Anāgāmi). Friends, that bhikkhu, because he does not return to this human world is known as a 'Non-Returner' (Anāgāmi) who has external fetters.

And again, friends, a certain bhikkhu has morality ... p, he abides by the precepts and practises well. That bhikkhu, practises to become weary of the five khandas, to get rid of attachment (rāga) and for the cessation of dukkha; he practises to become weary of the three planes of existence (namely kāma, rūpa, arūpa bhavas) to get rid of attachment to existence, and for the cessation of existence. That bhikkhu practises for the cessation of craving and for the eradication of desire for existence. That bhikkhu, after death and dissolution of the body, reappears in one or the other of the five pure abodes of the Brahmās. On passing away from that plane of existence, he does not return to this human world and is therefore known as a 'Non-Returner'. Friends, that bhikkhu, because he does not return to this human world is known as a 'Non-Returner' or an 'Anāgāmi' who has external fetters. (Thus said the Venerable Sāriputta.)

Then many devas, all of whom are of gentle mind, approached the Bhagavā, made obeisance to the Bhagavā and stood in a suitable place. After standing in a suitable place, those devas said to the Bhagavā, "Venerable Sir, the Venerable Sāriputta at the pinnacled monastery of Pubbārāma donated by Migaramātā (Visākhā), delivered a discourse on a person having internal fetters and a person having external fetters. Venerable Sir, the audience, was also delighted.

Venerable Sir, we beseech thee, the ever compassionate Buddha, kindly to approach the Venerable Sāriputta. The Bhagavā accepted the invitation by keeping silent. Then the Bhagavā, just as instantaneously as a strong man stretches out his bent arm or bends his outstretched arm, disappeared from the Jetavana monastery and appeared in front of the Venerable Sāriputta, in the pinnacled monastery of Pubbārāma, donated by Migaramātā (Visākhā). The Bhagavā then sat in a place prepared for him. The Venerable Sāriputta made obeisance to the Bhagavā and sat in a suitable place. The Bhagavā said to the Venerable Sāriputta who was thus seated:

‘Sāriputta, many devas, all of whom are of gentle mind approached me, made obeisance to me and stood in a suitable place. Sāriputta, the devas thus standing in a suitable place, said to me, “Venerable Sir, the Venerable Sāriputta at the pinnacled monastery of Pubbārāma, donated by Migaramātā (Visākhā), delivered a discourse on a person having internal fetters and a person having external fetters; the audience was also delighted; we beseech thee, Bhagavā, to kindly approach the Venerable Sāriputta.” Sāriputta, there they stand; ten, twenty, thirty, forty, fifty or sixty devas, without touching one another, in the space of a pin point. Sāriputta, a certain person might think thus: “There they stand; ten, twenty, thirty, forty, fifty or sixty devas, without touching one another, in the space of a pin point; did they develop this psychic power (of fitting themselves in so tiny a space) in their devaloka?” Sāriputta, they should not think so, those devas by their psychic power stand ten, ... p ... without touching one another in the space of a pin point; this psychic power is developed only in this Teaching, in this human world. Therefore, Sāriputta, in this Teaching, you should practise to have tranquillity of sense faculties and tranquillity of the mind. Sāriputta, only thus should you practise. Sāriputta, you, who have tranquillity of sense faculties and tranquillity of the mind, will have tranquillity of deed, tranquillity of speech, and tranquillity of thought. You should practise bearing thus in mind: “We shall pay respect to our fellow bhikkhus with tranquillity of deed, tranquillity of speech and tranquillity of thought.”

Sāriputta, only thus should you practise. Sāriputta, those ascetics of Faiths other than this Teaching do not get to hear this discourse; those ascetics do suffer ruinous loss. (Thus said the Bhagavā.)

38. Thus have I heard: At one time, the Venerable Mahākaccāna was residing near the bank of the Bhaddasāri river at Varāṇa town. It was then that a certain brahmin, named Āramadaṇḍa approached the Venerable Mahākaccāna and after offering courteous greetings to the Venerable Mahākaccāna and having said memorable words sat in a suitable place. Then, the brahmin said to the Venerable Mahākaccāna, “Venerable Kaccāna, rulers quarrel with rulers, brahmins quarrel with brahmins, and householders quarrel with householders. What is the reason, what is the cause, of such quarrels?” “Brahmin, rulers quarrel with rulers, brahmins quarrel with brahmins and householders quarrel with householders, because they are inclined to sensual attachment (*kāmarāga*), bound by sensual attachment, submerged in sensual attachment, possessed by sensual attachment and overwhelmed by sensual attachment. (Thus said the Venerable Mahākaccāna.)

“O Kaccāna, samaṇas quarrel with samaṇas; what is the reason, what is the cause of such quarrels?” “Brahmins, samaṇas quarrel with samaṇas because they are inclined to attachment to wrong view (*diṭṭhiragā-bhinivesa*), bound by attachment to wrong view, submerged in attachment to wrong view, possessed by attachment to wrong view and overwhelmed by attachment to wrong view.” (Thus said the Venerable Kaccāna.)

“O Kaccāna, is there any person in this world, who has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view?” “Brahmin, there is a person in this world, who has

transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view". (Thus said the Venerable Mahākaccāna.)

"O Kaccāna, who is that person in this world, who has transcended the state of being inclined by sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; who has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged by attachment to wrong view, being possessed by attachment to wrong view, and being overwhelmed by attachment to wrong view?" (said the brahmin). "Brahmin, among the villages in the eastern parts of this land, there is a city named Sāvatthī. Now, at Sāvatthī, is residing the Bhagavā, who is an Arahāt, who is Homage-Worthy and who is perfectly Self-Enlightened. Brahmin, that Bhagavā has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged by attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view". (Thus said the Venerable Mahākaccāna.)

On this being said (by the Venerable Mahākaccāna). Ārāmaḍaṇḍa the Brahmin got up from his seat, put his garment on one shoulder, knelt on the ground with his right knee and made an act of obeisance with joined palms raised to the forehead three times, in the direction where the Bhagavā was.

Then, he made this utterance of exultation: “That Bhagavā has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. (Thus uttered the brahmin in exultation.)

O Kaccāna! Excellent is the Dhamma! O Kaccāna! Excellent is the Dhamma! Just as one turns up what has lain upside down; just as one uncovers what has lain covered; just as one shows the way to another who is lost; just as one holds up a lamp in the dark for those with eyes to see visible objects, even so, O Kaccāna, you have revealed the Dhamma to me in various ways. O Kaccāna, I do take refuge in that Venerable Gotama; I take refuge in the Dhamma; and I take refuge in the Saṃgha. Venerable Kaccāna! Take me as a lay disciple from now on till the end of my life. (Thus said the brahmin Ārāmaḍaṇḍa.) (6)

39. At one time, the Venerable Mahākaccāna was residing in Gundhā forest in Madhurā country. It was then Kandarāyana the brahmin approached the Venerable Mahākaccāna and together with ... p ... after sitting in a suitable place, Kandarāyana the brahmin said to the Venerable Mahākaccāna: “O Kaccāna, I have heard that Samaṇa Kaccāna does not pay respect, does not welcome, does not offer a seat to frail, old, aged brahmins who are far gone in years and in the last stage of life”. O Kaccāna, what I have heard is true, because the Venerable Kaccāna really does not pay respect, does not welcome, does

not offer a seat to frail, old, aged brahmins who are far gone in years and in the last stage of life. O Kaccāna, it is not proper. (Thus said the brahmin.) “Brahmin, the Bhagavā who has known and seen all there is to be known and seen, who is Homage-Worthy and who is Perfectly Self-Enlightened, in his discourse, has made the distinction between the level of the old and the young. Brahmin, a person may be eighty, ninety or a hundred years old by the number of years from birth, but if he indulges in sensual pleasures, if he is overwhelmed by sensual pleasures, if he is being burnt in the heat of sensual pleasures, if he is consumed by the thought of sensual pleasures and if he is striving for more and more sensual pleasures, he is counted as a foolish and immature person. Brahmin, a certain person is still young in years, has very black hair, and is youthful in the first phase of his life. If that person does not indulge in sensual pleasures, is not overwhelmed by sensual pleasures, is not burnt in the heat of sensual pleasures, is not consumed by the thought of sensual pleasures, and is not striving for sensual pleasures, he is counted as a wise and mature person”. (Thus said the Venerable Mahākaccāna.)

On this being said (by the Venerable Mahākaccāna), Kandarāyana the brahmin got up from where he sat, put his upper garment on one shoulder and said, “O Venerable Sirs, you all are indeed mature; you all are on the level of the old and the mature; we are indeed immature; we are on the level of the young and the immature”. Then the brahmin made an act of obeisance at the feet of a hundred young bhikkhus; (and said) “O Kaccāna! Excellent is the Dhamma ...p... O Kaccāna! Take me as a lay disciple from now on till the end of my life. (Thus said the brahmin.) (7)

40. Bhikkhus, when robbers are powerful, rulers are weak. Bhikkhus, in such a time, it is not easy for a ruler to go in and out of the city or to visit the outlying districts of the country. In such a time, it is not easy for brahmins and householders either to go in and out of the city and to attend to business

affairs outside (the city). Similarly, bhikkhus, when wicked bhikkhus are powerful, bhikkhus endowed with morality are weak. In such a time, bhikkhus, bhikkhus endowed with morality have to keep quiet and silent in the midst of the Saṃgha. They confine themselves to the outlying districts of the country. That is for the disadvantage, unhappiness and displeasure of many people and for the disadvantage and displeasure of devas and men.

Bhikkhus, when rulers are powerful, robbers are weak. Bhikkhus, in such a time, it is easy for a ruler to go in and out of the city or to visit the outlying districts of the country. In such a time, it is easy also for brahmins and householders to go in and out of the city and to attend to business affairs outside (the city). Similarly, bhikkhus, when bhikkhus endowed with morality are powerful, wicked bhikkhus are weak. Bhikkhus, in such a time, wicked bhikkhus have to keep quiet and silent in the midst of the Saṃgha. They confine themselves to the outlying districts of the country. That is for the advantage, happiness and pleasure of many people, for the advantage and pleasure of devas and men. (Thus said the Bhagavā.) (8)

41. Bhikkhus, I do not praise the wrong practice of a bhikkhu or of a householder. Bhikkhus, if a bhikkhu or a householder follows a wrong practice, he cannot attain Magga Insight through vipassanā meditation. Bhikkhus, I praise the right practice of a bhikkhu or of a householder. Bhikkhus, if a bhikkhu or a householder follows the right practice, he can attain Magga Insight through vipassanā meditation. (Thus said the Bhagavā.) (9)

42. Bhikkhus, certain bhikkhus prevent the true Dhamma (Pāli Text) and its meaning by their badly learnt pedantic knowledge of words in the discourses. Bhikkhus, the practice of those bhikkhus is unprofitable, unpleasant and unbeneficial for many people, and unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus cause multifarious evil. Bhikkhus,

those bhikkhus are said to cause the disappearance of this Teaching.

Bhikkhus, certain bhikkhus collate their well learnt knowledge of words in the discourse to be in accordance with the true Dhamma (Pāṭi Text) and its meaning. Bhikkhus, the practice of those bhikkhus is profitable, pleasant and beneficial for many people and profitable and pleasant for devas and men. Bhikkhus, those bhikkhus develop much merit; those bhikkhus are said to cause the endurance of the Teaching. (Thus said the Bhagavā) (10)

The end of Samacitta Vagga, the fourth vagga

(V) PARISA VAGGA

43. Bhikkhus, audiences are these two. What are the two? They are: superficial audience and profound audience. Bhikkhus, what is meant by superficial audience? Bhikkhus, in this Teaching, bhikkhus are muddled in mind, puffed up, vain, scurrilous, of loose talk, careless, lacking in intelligence, not composed, with wandering mind, of uncontrolled faculties. Bhikkhus, this should be called 'superficial audience'. Bhikkhus, what is meant by 'profound audience'? Bhikkhus, in this Teaching, bhikkhus are well balanced, not puffed up, not vain, not scurrilous, not given to loose talk, attentive, intelligent, composed with one-pointedness of mind, and of controlled faculties. Bhikkhus, this should be called 'profound audience'. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the 'profound audience' is superior. (Thus said the Bhagavā.) (1)

44. Bhikkhus, audiences are these two. What are the two? They are: discordant (vagga) audience, and concordant (samagga) audience. Bhikkhus, what is meant by discordant audience? Bhikkhus, in this Teaching, bhikkhus in a certain audience are quarrelsome, argumentative, contentious and at daggers drawn with one another. Bhikkhus, this (audience) should be called discordant (vagga) audience.

Bhikkhus, what is meant by concordant audience? Bhikkhus, in this Teaching, bhikkhus in a certain audience is in unity on friendly terms, in harmony and they live together as milk and water blend, seeing one another with loving eyes. Bhikkhus, this (audience) should be called concordant (samagga) audience. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the concordant (samagga) audience is superior. (Thus said the Bhagavā.) (2)

45. Bhikkhus, audiences are these two. What are the two? They are: audience not endowed with good practice and audience endowed with good practice. Bhikkhus, what is meant by

the audience not endowed with good practice? Bhikkhus, in this Teaching, in a certain audience, bhikkhus of senior standing practise to obtain the four requisites in abundance; they are lax in the observance of disciplinary rules of the Teaching; they are led by the dhammas which are conducive to rebirth in nether worlds, (i.e. *nivaraṇas*); they are neglecting their duty of detachment of the mind from moral defilements (*paviveka*); they do not strive for achieving what has not yet been achieved¹; for attaining what has not yet been attained² and for the realization of what has not yet been realized³; they set a very bad example for their disciples who would imitate them; those disciples would practise to attain the four requisites in abundance, they would be lax in the observance of disciplinary rules (of the Teaching); they would be led by the dhammas which are conducive to rebirth in nether worlds (i.e. *nīvaraṇas*); they would be neglecting their duty of detachment of the mind from moral defilements (*Paviveka*); they would not strive for achieving what has not yet been achieved, for attaining what has not yet been attained, and for the realization of what has not yet been realized. Bhikkhus, this is the audience in which there are bhikkhus not endowed with good practice (of the Teaching). Bhikkhus, this is the audience not endowed with good practice.

Bhikkhus, what is the audience endowed with good practice? Bhikkhus, in this Teaching, in a certain audience, bhikkhus of senior standing do not practise to obtain the four requisites in abundance; they are not lax in the observance of the disciplinary rules of the Teaching; they have put aside the dhammas which are conducive to rebirth in nether worlds (i.e. *nīvaraṇas*); they are led by their duty of detachment of the mind from moral defilements (*paviveka*); they strive for achiev-

1. "what has not yet been achieved" here means "jhānas, maggaas and phalas through meditation practice".

2. "what has not yet been attained" also refers to "attainment of jhānas, maggas and phalas".

3. "what has not yet been realized" means "Nibbāna".

ing what has not yet been achieved; for attaining what has not yet been attained; and for the realization of what has not yet been realized; they set a very good example for their disciples who would imitate them; those disciples would not try to practise to obtain the four requisites in abundance; they would not be lax in their observance of the disciplinary rules of the Teaching; they would put aside the dhammas which are conducive to rebirth in the nether worlds, (i.e. *nīvaraṇas*); they would be led by the duty of detachment of the mind from moral defilements (*paviveka*); they would strive for achieving what has not yet been achieved; for attaining what has not yet been attained, and for the realization of what has not yet been realized. Bhikkhus, this audience should be called an audience endowed with good practice. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the audience endowed with good practice is superior. (Thus said the Bhagavā.) (3)

46. Bhikkhus, audiences are these two. What are the two? They are: the 'worldling' audience and the 'Ariya' audience. Bhikkhus, what is meant by the 'worldling' audience? bhikkhus, in this Teaching, in a certain audience, bhikkhus do not know "This is dukkha" as it really is, "This is the cause of dukkha" as it really is, "This is the cessation of dukkha" as it really is, and "this is the way to Nibbāna where all dukkha cease" as it really is. Bhikkhus, this (audience) is called the 'worldling' audience.

Bhikkhus, what is meant by the 'Ariya' audience? Bhikkhus, in this Teaching, in a certain audience, bhikkhus know "This is dukkha" as it really is, "This is the cause of dukkha" as it really is, "This is the cessation of dukkha" as it really is, and "This is the way to Nibbāna where all dukkha cease" as it really is. Bhikkhus, this (audience) is called the 'Ariya' audience. Bhikkhus, audiences are these two. Of the two kinds of audiences, there is such an audience as 'Ariya' audience and that audience is superior. (Thus said the Bhagavā.) (4)

47. Bhikkhus, audiences are these two. What are the two? They are: the audience with bad reputation and the audience with good reputation. Bhikkhus, what is meant by the audience with bad reputation? Bhikkhus, in this Teaching, in a certain audience, bhikkhus are practising a wrong course of life led by their own desire (chanda); they are practising a wrong course of life led by their own hatred (dosa); they are practising a wrong course of life led by their bewilderment (moha); they are practising a wrong course of life led by fear (bhaya). Bhikkhus, this (audience) is called the audience with bad reputation.

Bhikkhus, what is meant by the audience with good reputation? Bhikkhus, in this Teaching, in a certain audience, bhikkhus are not practising a wrong course of life led by their desire; they are not practising a wrong course of life led by their hatred; they are not practising a wrong course of life led by their bewilderment; they are not practising a wrong course of life led by their fear. Bhikkhus, this (audience) is called the audience with good reputation. Bhikkhus, audiences are these two. Of these two kinds of audience, there is such an audience with good reputation and that audience is superior. (Thus said the Bhagavā.) (5)

48. Bhikkhus, audiences are these two. What are the two? They are: the undisciplined audience that cannot be trained and the disciplined audience that can be trained. Bhikkhus, what is meant by the undisciplined audience that cannot be trained? In this Teaching, in a certain audience, bhikkhus, when the profound dhamma with profound and transcendental meaning on the unsubstantiality of phenomena expounded by the Tathāgata is taught, do not listen well; they do not pay proper attention; they do not care to learn; they do not think of it as worth listening to or learning. But, when poetry or songs composed by poets, with beautiful composition of vowels and consonants, are taught by those outside the Teaching and by their disciples, they listen well; they pay proper attention; they care to learn; they think of it as worth listening to or learning. Those bhikkhus,

after learning those discourses, do not discuss about them amongst themselves; they do not visit the haunts of the wise to ask, “How is this discourse? What is the meaning of this discourse”? They do not try to discover what lies covered; they do not try to clarify what is not clear; they do not remove doubt from their mind when they have doubts in many and various things. Bhikkhus, this (audience) is called an undisciplined audience that cannot be trained.

Bhikkhus, what is meant by a disciplined audience that can be trained? Bhikkhus, in this Teaching, in a certain audience, when poetry or songs composed by poets, with beautiful composition of vowels and consonants, are taught by those outside the Teaching and by their disciples, they do not listen to them; they do not pay attention to them; they do not care to learn; they do not think of them as worth listening to or learning. But, when the profound dhamma with profound meaning expounded by the Tathāgata is taught, they listen to them well; they pay proper attention to them; they care to learn; they think of them as worth listening to and learning. Those bhikkhus, after learning those discourses discuss them amongst themselves; they visit the haunts of the wise and ask, “How is this discourse?” “What is the meaning of this discourse?” They try to discover what lies covered; they try to clarify what is not clear; they remove the doubt from their mind when they have doubts in many and various things. Bhikkhus, this (audience) is called a disciplined audience that can be trained. Bhikkhus, audiences are these two. Bhikkhus, of the two kinds of audience, there is the disciplined audience that can be trained and that audience is superior. (Thus said the Bhagavā.) (6)

49. Bhikkhus, audiences are these two. What are the two? They are: the audience that prefers material requisites (āmisā) to the transcendentals (lokuttara dhamma or saddhamma), and the audience that prefers ‘transcendentals’ to material requisites. Bhikkhus, what is meant by the audience that prefers material requisites to the transcendentals? Bhikkhus, in this Teaching, in

a certain audience, bhikkhus speak in praise of one another in the presence of lay people (dressed in white), thus: “Bhikkhu so-and-so is one who is emancipated in both, rūpakāya and nāmakāya (ubhatobhāga vimutta); Bhikkhu so-and-so is one who is emancipated by wisdom (paññā vimutta); Bhikkhu so-and-so is one who has realized the ultimate truth (Nibbāna) through meditation of the mental aggregates (kāyasakkhi); Bhikkhu so-and-so is one who has attained to the higher levels of the Path starting from Sotāpatti magga to Arahatta magga (diṭṭhippatta); Bhikkhu so-and-so is one who is emancipated through conviction (saddhāvimutta); Bhikkhu so-and-so is a stream-winner by his own wisdom (dhammānusārī); Bhikkhu so-and-so is one who is a stream-winner by conviction (saddhānusārī); Bhikkhu so-and-so is endowed with morality (sīlavā) and has a good nature (kalyāna dhamma); Bhikkhu so-and-so has no morality (dussīla) and has a wicked nature (pāpadhamma).” By saying thus, those bhikkhus receive (abundance of) material gains, they become more greedy, intoxicated with gains, and overwhelmed by craving, and they enjoy the use of these things without considering them as evil, and without knowledge of escape (from saṃsāra). Bhikkhus, this (audience) is called an audience that prefers material requisites to the transcendentals.

Bhikkhus, what is meant by the audience that prefers the transcendentals to material requisites? Bhikkhus, in this Teaching, in a certain audience, bhikkhus do not speak in praise of one another in the presence of lay people (dressed in white). They do not say, “Bhikkhu so-and-so is an Ubhatobhāga-vimutta¹ person; Bhikkhu so-and-so is a Pañña-vimutta² person; Bhikkhu so-and-so is a Kāyasakkhī³ person; Bhikkhu so-and-so is a Diṭṭhippatta⁴ person; Bhikkhu so-and-so is a Saddhā-vimutta⁵ person; Bhikkhu so-and-so is a Dhammānusārī⁶ person; Bhikkhus son-and-so is a Saddhānusārī⁷ person, one en-

1-7. The seven kinds of (Ariya) Dhakkhineyya Puggala. Ibid. See Appendix

dowed with morality and has a good nature¹; Bhikkhu, so-and-so has no morality and has a wicked nature. “Without saying these things, those bhikkhus receive material gains. Those bhikkhus do not become greedy; they do not become intoxicated with gains; they are not overwhelmed by craving; and they use these things considering them as evil, and with knowledge of escape (from saṃsāra). This (audience), bhikkhus, is called an audience that prefers the transcendentals to material requisites. Bhikkhus, audiences are these two. Of these two kinds, bhikkhus, there is the audience that prefers the transcendentals to material requisites; and that audience is superior. (Thus said the Bhagavā.)

(7)

1. Bhikkhus who have no morality and have a wicked nature are mentioned in contrast with the virtuous and the good-natured. (The Commentary)

Appendix

Ariya Puggala

(The Seven Dakkhineyya puggala or the Seven who are worthy of receiving noble offering.)

The term 'Ariya' in Theravāda Buddhism simply means 'Noble One' in the sense that an Ariya is one who, by the practice of concentration and meditation, attains an insight into Nibbāna or the final emancipation from the round of rebirths (saṃsāra). There are four stages of this insight, and each stage is subdivided into the Path and the Fruition, or Magga and Phala. Therefore, the Buddhist hierarchy of Ariya puggala or Noble Ones consists of four pairs or eight categories, viz Sotāpatti magga, Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; Arahatta magga, and Arahatta phala. One who has entered this Ariya Path or the Noble Path by his first Insight (Sotāpatti magga) or Path Knowledge is known as the Stream-Enterer who actually enters the organization of the Noble Ones or 'Ariya Saṃgha.'

The scheme is not a course of training like the four methods of Steadfast Mindfulness, the three levels of morality and concentration practice leading to the Path, but rather a scholastic classification of those who have entered the Buddhist hierarchy of 'Noble Ones' by the stages attained by liberation from the ten fetters.

Those who have won the Path are of seven kinds by their manner of winning the Path: (1) one who, after attaining the eight stages of jhāna (i.e. four rūpa jhānas and four arūpa jhānas) by his own insight, contemplates the jhānas and realizes maggas and phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Dhammānusāri person and on his attainment of subsequent stages before the final Fruition, i.e. Sotapātti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Kayasakkhi person; on attaining the final

Fruition or Arahatta phala, he is known as Ubhatobhāga vimutta person.

One who does not attain the eight jhāna stages, or one who attains only the four rūpa jhānas by his own insight contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of phenomena and realizes Maggas and Phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Dhammānusāri person, and on his attainment of subsequent stages before the final Fruition, i.e. Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi Phala; Anāgāmi magga, Anāgāmi Phala; and Arahatta Magga, he is known as Diṭṭhippatta person; and on attaining the final Fruition (Arahatta Phala) he is known as Paññāvimutta person.

One who, after attaining the eight stages of jhāna, contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of those jhānas and by sheer faith realizes Maggas and Phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Saddhānusāri person; and on his attainment of subsequent stages before the final Fruition, i.e. Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Kayasakkhī person; and on attaining the final Fruition (arahatta phala) he is known as Ubhatobhāga vimutta person.

One who does not attain the eight jhāna stages or one who attains only the four rūpa jhānas, by sheer faith contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of phenomena, and realizes Maggas and Phalas. That person, at the moment of his first entering the Path (Sotāpatti magga) is known as Saddhānusāri person, and on his attainment of subsequent stages before the final Fruition, i.e. Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Saddhāvimutta person; and on attaining he final Fruition (Arahatta Phala), he is known as Paññā vimutta person.

50. Bhikkhus, audiences are these two. What are the two? They are: 'unjust' audience and 'just' audience. Bhikkhus, what is meant by 'unjust' audience? Bhikkhus, in this Teaching, in a certain audience, unrighteous actions take place, and righteous actions do not take place; indiscipline takes place and discipline does not take place; unrighteousness shines forth and righteousness does not shine forth; indiscipline shines forth and discipline does not shine forth. Bhikkhus, this (audience) is called an 'unjust' audience.

Bhikkhus, what is meant by 'just' audience? Bhikkhus, in this Teaching, in a certain audience righteous actions take place, and unrighteous actions do not take place; discipline takes place and indiscipline does not take place; righteousness shines forth and unrighteousness does not shine forth; discipline shines forth and indiscipline does not shine forth. Bhikkhus, this (audience) is called a 'just' audience. Bhikkhus, audiences are these two. Of these two kinds of audience, there is the 'just' audience; bhikkhus, that audience is superior. (Thus said the Bhagavā.) (8)

51. Bhikkhus, audiences are these two. What are the two? They are: 'unrighteous' audience and 'righteous' audience ... p ... Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, there is the righteous audience; bhikkhus, that audience is superior. (Thus said the Bhagavā.) (9)

52. Bhikkhus, audiences are these two. What are the two? They are: the audience in the habit of saying what is not true, and the audience in the habit of saying what is true. Bhikkhus, what is meant by the audience in the habit of saying what is not true? Bhikkhus, in this Teaching, in a certain audience, bhikkhus take up to decide disputes relating to or not relating to the doctrine; bhikkhus hold on to their own doctrine whether it is in conformity with the dhamma or not; those bhikkhus, after holding on to their doctrine do not discuss the matter

amongst themselves; they do not hold meetings for discussion; they do not try to settle the matter amicably; they do not (even) hold meetings for such settlement; they have no strength in convincing one another; and they have no strength in pacification; they do not discuss the settlement of the question; they obstinately hold on to their prejudiced wrong views and say “only this view is right; other views are useless”. Bhikkhus, this (audience) is the audience in the habit of saying what is not true.

Bhikkhus, what is meant by the audience in the habit of saying what is true? Bhikkhus, in this Teaching, in a certain audience, bhikkhus hold on to their own doctrine, whether it is in conformity with the dhamma or not; those bhikkhus, after holding on to their doctrine, discuss the matter amongst themselves; they hold meetings for discussion; they try to settle the matter amicably; they hold meetings for such settlement; they have strength in convincing one another; they have strength in pacification; they discuss the settlement of the question; they do not obstinately hold on to their prejudiced wrong views and say, “only this view is right; other views are useless.” Bhikkhus, this (audience) is the audience holding on to the true doctrine. Bhikkhus, audiences are these two. Of these two kinds of audience, there is the audience in the habit of saying what is true. Bhikkhus, that audience is superior. (Thus said the Bhagavā.) (10)

The End of Parisa Vagga, the Fifth

The End of the First Fifty Suttas.

B. THE SECOND FIFTY DISCOURSES

(VI) i. PUGGALA VAGGA

53. Bhikkhus, when these two kinds of person appear in this world, it is for the benefit, happiness and advantage of many people, for the benefit and happiness of devas and men. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch (Cakkavatti) who could turn the Wheel Treasure. Bhikkhus, when these two kinds of person appear in this world, it is for the benefit, happiness and advantage of many people, for the benefit and happiness of devas and men. (Thus said the Bhagavā.) (1)

54. Bhikkhus, when these two kinds of person appear in this world, they are truly marvellous persons. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch who could turn the Wheel Treasure. Bhikkhus, when these two kinds of person appear in this world, they are truly marvellous persons. (Thus said the Bhagavā.) (2)

55. Bhikkhus, the death of these two kinds of person cause great sorrow for many people. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened and the Universal Monarch, who could turn the Wheel Treasure. Bhikkhus, the death of these two kinds of person causes great sorrow for many people. (Thus said the Bhagavā.) (3)

56. Bhikkhus, persons worthy of a stupa (being built in their honour) are these two kinds. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch, who could turn the Wheel Treasure. Bhikkhus, persons worthy of a stupa (being built in their honour) are these two kinds. (Thus said the Bhagavā). (4).

57. Bhikkhus, there are two kinds of Buddhas. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Pacceka Buddha¹. Bhikkhus, the Buddhas are these two kinds. (Thus said the Bhagavā.)

58. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu (khīnāsava) whose mind is free from the four moral intoxicants (an arahat) and a thoroughbred elephant. Bhikkhus, these two are not frightened by a thunderbolt. (Thus said the Bhagavā.) (6)

59. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu whose mind is free from four moral intoxicants (an arahat) and a thoroughbred horse. Bhikkhus, these two are not frightened by a thunderbolt. (Thus said the Bhagavā.) (7)

60. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu whose mind is free from four moral intoxicants (an arahat) and the lion, the king of the beasts. Bhikkhus, these two kinds are not frightened by a thunderbolt. (Thus said the Bhagavā.) (8)

61. Bhikkhus, seeing the two benefits, Kinnaras² do not speak the language of men. What are the two? They are: not having to say what is not true, and not having to speak words of slander against others. Bhikkhus, seeing these two benefits, Kinnaras do not speak the language of men. (Thus said the Bhagavā.) (9)

1. Pacceka Buddha: one who like the Buddha is Self-Enlightened in the Four Ariya Truths and has uprooted all the kilesas. However he cannot teach others. Pacceka Buddhas appear during the absence of the Buddha Sāsana or Teaching.

2. Kinnara: A mythical bird with a head like a man's. The mention of this strange creature is found in many stories of the Buddhist literature as living in the vicinity of Himalayan jungles and foothills, north of Majjhimadesa. (Vohāra-linatha by Mahā Zeya Saṅkhayā)

62. Bhikkhus, a woman dies without getting satiated or weary of two things. What are the two? They are: indulgence in sexual intercourse and bringing forth children. Bhikkhus, a woman dies without getting satiated or weary of these two things. (Thus said the Bhagavā.) (10)

63. Bhikkhus, I shall now discourse on the association of bad bhikkhus, and the association of good bhikkhus. Listen, bear it well in mind. (Thus said the Bhagavā) and the bhikkhus (respectfully and attentively) responded, "Very well, Venerable Sir". And the Bhagavā delivered this discourse: How do bad bhikkhus live together?

Bhikkhus, how do bad bhikkhus live together in association? Bhikkhus, in this Teaching, it occurs to a bhikkhu of senior standing thus: "I would rather a bhikkhu of senior standing did not speak words of reproach to me; a bhikkhu of middle standing did not speak words of reproach to me; a bhikkhu of junior standing did not speak words of reproach to me; I would rather not speak words of reproach to a bhikkhu of senior standing; not speak words of reproach to a bhikkhu of middle standing; not speak words of reproach to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him, I will not listen to your words, and would vex him by not speaking to him; then I would not listen to his words even if I knew them to be right. And if a bhikkhu of middle standing spoke words of reproach to me...p... if a bhikkhu of junior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him, "I will not listen to your words", and would vex him by not speaking to him; I would not listen to his words even if I knew them to be right. It also occurs to a bhikkhu of middle standing thus: ...p... It also occurs to a bhikkhu of junior standing thus: "I would rather a bhikkhu of senior standing did not speak words of

reproach to me; a bhikkhu of middle standing did not speak words of reproach to me; a bhikkhu of junior standing did not speak words of reproach to me. I would rather not speak words of reproach to a bhikkhu of senior standing, not speak words of reproach to a bhikkhu of middle standing, not speak words of reproach to a bhikkhu of junior standing.

If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him "I will not listen to your words", and would vex him by not speaking to him; then, I would not listen to his words even if I knew them to be right. And if ever a bhikkhu of middle standing spoke words of reproach to me... If ever a bhikkhu of junior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him "I will not listen to your words", and would vex him by not speaking to him; then, I would not listen to his words even if I knew them to be right; Bhikkhus, this is how bad bhikkhus live together in association. Thus do bad bhikkhus live together.

Bhikkhus, how do good bhikkhus live together in association? Bhikkhus, in this Teaching, it occurs to a bhikkhu of senior standing thus: "Let a bhikkhu of senior standing speak words of reproach to me; let a bhikkhu of middle standing speak words of reproach to me; let a bhikkhu of junior standing speak words of reproach to me. I shall also speak words of reproach to a bhikkhu of senior standing, to a bhikkhu of middle standing, or to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words", and would not vex him by not speaking to him. I would listen to his words if I knew them to be right". If ever a bhikkhu of middle standing spoke words of reproach to me ...p... If ever a bhikkhu of junior standing spoke words of

reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words," and would not vex him by not speaking to him. I would listen to his words if I knew them to be right. It also occurs to a bhikkhu of middle standing ...p... It also occurs to a bhikkhu of junior standing thus: "Let a bhikkhu of senior standing speak words of reproach to me; let a bhikkhu of middle standing speak words of reproach to me; let a bhikkhu of junior standing speak words of reproach to me; I too shall speak words of reproach to a bhikkhu of senior standing, to a bhikkhu of middle standing or to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words," and would not vex him by not speaking to him. I would listen to his words if I knew them to be right. Bhikkhus, this is how good bhikkhus live together in association. Thus do good bhikkhus live together. (Thus said the Bhagavā.) (11)

64. Bhikkhus, in a certain dispute, if both sides resort to abusive and counter-abusive language, this vicious circle of abusive language, rivalry arising from wrong view, hatred, distress due to dissatisfaction and dislike 'will not be pacified in the mind; bhikkhus, the bhikkhus' dispute will be prolonged by using abusive words and rough actions with sticks and stones: bhikkhus will not live in peace. These (definite) results are to be expected. On the other hand, bhikkhus, in a certain dispute, if both sides refrain from the use of abusive and counter-abusive language, this vicious circle of abusive language (will be broken); malice arising from wrong view, hatred, distress due to dissatisfaction and dislike will be pacified in the mind; bhikkhus, the bhikkhus will not prolong the dispute by using

abusive words and rough actions using sticks and stones; bhikkhus also will live in peace. These (definite) results are to be expected. (Thus said the Bhagavā.) (12)

The End of Puggala Vagga, the First

(VII) ii. SUKHA VAGGA

65. Bhikkhus, happiness are these two. What are the two? They are: the happiness of a householder, and the happiness of an ascetic. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness of an ascetic originating in going forth from home life to a homeless life; and that happiness is superior. (Thus said the Bhagavā.) (1)

66. Bhikkhus, happiness are these two. What are the two? They are: the sensual happiness originating in sensual pleasures and the happiness of an ascetic (originating in freedom from lust, craving and desire). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness of an ascetic; and that happiness is superior. (Thus said the Bhagavā.) (2)

67. Bhikkhus, happiness are these two. What are the two? They are: the mundane (worldly) happiness (based on substratum of rebirth which belongs to this mundane world) and the supramundane happiness. Bhikkhus, happiness are these two kinds. Bhikkhus, of these two kinds of happiness, there is the happiness (based on freedom from passion) which belongs to the transcendentals; and that happiness is superior. (Thus said the Bhagavā.) (3)

68. Bhikkhus, happiness are these two kinds. What are the two? They are: the happiness associated with moral intoxicants (sāsava) and the happiness not associated with moral intoxicants (anāsava). Bhikkhus, happiness are these two kinds. Bhikkhus, of the two kinds of happiness, there is the happiness not associated with moral intoxicants; and that happiness is superior. (Thus said the Bhagavā.) (4)

69. Bhikkhus, happiness are these two. What are the two? They are: sensual happiness (which is the object of moral defilements conducive to rebirth in the miserable cycle of

rebirths), and happiness (which is free from moral defilements conducive to Nibbāna). Bhikkhus, happiness are these two kinds. Bhikkhus, of these two kinds of happiness, there is the happiness (which is free from moral defilements, conducive to Nibbāna); and that happiness is superior. (Thus said the Bhagavā.)

70. Bhikkhus, happiness are these two. What are the two? They are: happiness of the Noble Ones (Ariya sukha), and happiness of the ignoble ones (Anariya sukha). Bhikkhus, happiness are these two. Of these two kinds of happiness, there is the happiness of the Noble Ones; and that happiness is superior. (Thus said the Bhagavā.) (6)

71. Bhikkhus, happiness are these two. What are the two? They are: happiness of the body, and happiness of the mind. Bhikkhus, happiness are these two. Bhikkhus, of the two kinds of happiness, there is the happiness of the mind; and that happiness is superior. (Thus said the Bhagavā.) (7)

72. Bhikkhus, happiness are these two. What are the two? They are: happiness with delightful satisfaction (pīti), and happiness without delightful satisfaction. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness without delightful satisfaction; and that happiness is superior. (Thus said the Bhagavā.) (8)

73. Bhikkhus, happiness are these two. What are the two? They are: happiness in the enjoyment of pleasure (sāta sukha), and happiness in equanimity (upekkha sukha). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness in equanimity; and that happiness is superior. (Thus said the Bhagavā.) (9)

74. Bhikkhus, happiness are these two. What are the two? They are: happiness associated with concentration (samādhi sukha), i.e. access-concentration (upacārasamādhi) and attainment concentration (appanā samādhi), and happiness not associ-

ated with concentration (asamādhi-sukha). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness associated with concentration; and that happiness is superior. (Thus said the Bhagavā.) (10)

75. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from jhāna with delightful satisfaction, and happiness derived from jhāna without delightful satisfaction. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness derived from jhāna without pīti; and that happiness is superior. (Thus said the Bhagavā.) (11)

76. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from jhāna with pleasant sense-objects, and happiness derived from jhāna with equanimity. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness derived from equanimity; and that happiness is superior. (Thus said the Bhagavā.) (12)

77. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from rūpāvacara jhāna, and happiness derived from arūpāvacara jhāna. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness there is the happiness derived from arūpāvacara jhāna and that happiness is superior. (Thus said the Bhagavā.) (13)

The end of Sukha Vagga, the Second

(VIII) iii. SANIMITTA VAGGA

78. Bhikkhus, it is due to sense-objects (nimitta) that wicked and demeritorious dhammas arise; wicked and demeritorious dhammas do not arise without sense-objects. If the sense-objects are eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (1)

79. Bhikkhus, wicked and demeritorious dhammas arise dependent on a source (nidāna); wicked and demeritorious dhammas do not arise without a source. If the source is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (2)

80. Bhikkhus, wicked and demeritorious dhammas arise dependent on a cause (hetu); wicked and demeritorious dhammas do not arise without a cause. If the cause is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (3)

81. Bhikkhus, wicked and demeritorious dhammas arise dependent on volition (saṅkhāra); wicked and demeritorious dhammas do not arise without volition. If volition is eliminated those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (4)

82. Bhikkhus, wicked and demeritorious dhammas take place dependent on a reason (paccaya); wicked and demeritorious dhammas do not arise without a reason. If the reason is eliminated those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (5)

83. Bhikkhus, wicked and demeritorious dhammas arise dependent on a material cause (sarūpa); wicked and demeritorious dhammas do not arise without a material cause. If the material cause is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (6)

84. Bhikkhus, wicked and demeritorious dhammas arise dependent on sensation (*vedanā*); wicked and demeritorious dhammas do not arise without sensation. If sensation is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (7)

85. Bhikkhus, wicked and demeritorious dhammas arise dependent on perception (*saññā*); wicked and demeritorious dhammas do not arise without perception. If perception is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (8)

86. Bhikkhus, wicked and demeritorious dhammas arise dependent on consciousness (*viññāṇa*); wicked and demeritorious dhammas do not arise without consciousness. If the consciousness is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (9)

87. Bhikkhus, wicked and demeritorious dhammas arise with sense-objects in the conditioned (*saṅkhata*); wicked and demeritorious dhammas do not arise with sense-objects in the unconditioned (*asaṅkhata* or *Nibbāna*). If the sense-objects in the conditioned are eliminated, wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (10)

The End of Sanimitta Vagga, the Third

(IX) iv. DHAMMA VAGGA

88. Bhikkhus, dhammas are these two. What are the two? They are: emancipation of the mind from moral defilements (cetovimutti), and emancipation by Insight (paññā vimutti). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (1)

89. Bhikkhus, dhamma are these two. What are the two? They are: applying one's mind vigorously (vīriya), and one-pointedness of the mind. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (2)

90. Bhikkhus, dhammas are these two. What are the two? They are: mind (nāṇa), and matter (rūpa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (3)

91. Bhikkhus, dhammas are these two. What are the two? They are: wisdom (by which one knows the Four Noble Truths), and emancipation (from moral defilements). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (6)

92. Bhikkhus, dhammas are these two. What are the two? They are: the view that the physical and mental processes of a being will exist eternally (bhava diṭṭhi), and the view that the physical and mental processes of a being will be altogether annihilated at death (vibhava diṭṭhi). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (5)

93. Bhikkhus, dhammas are these two. What are the two? They are: shamelessness in doing evil (ahirika) and fearlessness in doing evil (anottappa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (6)

94. Bhikkhus, dhammas are these two. What are the two? They are: having a sense of shame in doing evil (hiri), and having a sense of fear in doing evil (ottappa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (7)

95. Bhikkhus, dhammas are these two. What are the two? They are: being not amenable to admonition and having evil companionship, and having evil companionship (*pāpamittā*). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (8)

96. Bhikkhus, dhammas are these two. What are the two? They are: being amenable to admonition (*sovacassatā*), and having good companionship (*kalyāna mitta*). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (9)

97. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in the (eighteen kinds of) elements (*dhatu-kusalatā*), and proficiency in contemplation of the nature of the elements (*manasikāra kusalatā*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

98. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha (Vinaya) (*āpatti kusalatā*), and proficiency in absolution of offences under the Disciplinary Rules of the Saṃgha. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (11)

The End of Dhamma Vagga, the Fourth

(X) v. BĀLA VAGGA

99. Bhikkhus, fools are these two. What are the two? They are: one who does what is not his duty and one who does not do his duty. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (1)

100. Bhikkhus, the wise are these two. What are the two? They are: one who does his duty and one who does not do what is not his duty. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (2)

101. Bhikkhus, fools are these two. They are: one who thinks of what is not appropriate as appropriate, and one who thinks of what is appropriate as not appropriate. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (3)

102. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is not appropriate as not appropriate and one who thinks of what is appropriate as appropriate. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (4)

103. Bhikkhus, fools are these two. What are the two? They are: one who thinks what is not an offence as an offence, and one who thinks of what is an offence as not an offence. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (5)

104. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is not an offence as not an offence, and one who thinks of what is an offence as an offence. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (6)

105. Bhikkhus, fools are these two. What are the two? They are: one who thinks of what is not true dhamma as true

dhamma and one who thinks of what is true dhamma as not true dhamma. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (7)

106. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is true dhamma as true dhamma and one who thinks of what is not true dhamma as not true dhamma. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (8)

107. Bhikkhus, fools are these two. What are the two? They are: one who thinks of what is not Discipline (Vinaya) as Discipline and one who thinks of what is Discipline as not Discipline. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (9)

108. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is Discipline as Discipline and one who thinks of what is not Discipline as not Discipline. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (10)

109. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who is filled with worry in what he should have no worry and one who has no worry in what he should have worry. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (11)

110. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who is not filled with worry in what he should not be filled with worry and one who is filled with worry in what he should be filled with worry. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (12)

111. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are two? They are: one who thinks of what is not appropriate as appropriate, and one who thinks of what is appropriate as not appropriate. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (13)

112. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not appropriate as not appropriate and one who thinks of what is appropriate as appropriate. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (14)

113. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not an offence as an offence, and one who thinks of what is an offence as not an offence. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (15)

114. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not an offence as not an offence and one who thinks of what is an offence as an offence. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (16)

115. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not true dhamma as true dhamma and one who thinks of what is true dhamma as not true dhamma. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (17)

116. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is true dhamma as true dhamma and one who thinks

of what is not true dhamma as not true dhamma. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā) (18)

117. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not Discipline as Discipline. (Vinaya) and one who thinks of what is not Discipline as not Discipline. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (19)

118. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not Discipline as not Discipline, and one who thinks of what is Discipline as Discipline. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (20)

The End of Bāla Vagga, the Fifth.

The End of the Second Fifty Suttas.

C. THE THIRD FIFTY DISCOURSES**(XI) i. ĀSĀDUPPAJAHA VAGGA**

119. Bhikkhus, difficult to give up are these two kinds of desire. What are the two? They are: desire for gains (lābha-āsā) and desire for life (jīvita-āsā.) Bhikkhus, difficult to give up are these two kinds of desire. (Thus said the Bhagavā.) (1)

120. Bhikkhus, hard to find in this world are these two kinds of persons. What are the two? They are: one who does a favour first (pubbakārī) and one who is grateful and pays one's debt of gratitude (katiññuta-katavedī). Bhikkhus, hard to find in this world are these two kinds of persons. (Thus said the Bhagavā.) (2)

121. Bhikkhus, hard to find in this world are these two kinds of persons. What are the two? They are: one who is contented and one who makes others to be contented. Bhikkhus, hard to find in this world are these two kinds of persons. (Thus said the Bhagavā.) (3)

122. Bhikkhus, hard to be contented are these two kinds of persons. What are the two? They are: one who hoards everything he gets and one who gives away everything he gets. Bhikkhus, hard to be contented are these two kinds of persons. (Thus said the Bhagavā.) (4)

123. Bhikkhus, easily contented are these two kinds of persons. What are the two? They are: who does not hoard everything he gets and one who does not give away everything he gets. Bhikkhus, easily contented are these two kinds of persons. (Thus said the Bhagavā.) (5)

124. Bhikkhus, causes (paccaya) for the arising of attachment (rāga) are these two kinds. What are the two? They are: objects pleasing to the senses and perceiving the phenomena in the wrong way (āyoniso manasikāra). Bhikkhus, causes for the arising of attachment are these two kinds (Thus said the Bhagavā.) (6)

125. Bhikkhus, causes for arising of hatred (dosa) are these two kinds. What are the two? They are: unpleasant sense-objects and perceiving the phenomena in the wrong way. Bhikkhus, causes for the arising of hatred are these two kinds. (Thus said the Bhagavā.) (7)

126. Bhikkhus, causes for the arising of wrong view (micchā-diṭṭhi) are these two kinds. What are the two? They are: hearing from others what is not true Dhamma, and perceiving the phenomena in the wrong way (ayoniso manasikāra). Bhikkhus, causes for the arising of wrong view are these kinds. (Thus said the Bhagavā.) (8)

127. Bhikkhus, causes for the arising of right view (sammā-diṭṭhi) are these two kinds. What are the two? They are: hearing from others what is true Dhamma, and perceiving the phenomena in the right way (yoniso manasikāra). Bhikkhus, causes for the arising of right view are these two kinds. (Thus said the Bhagava.) (9)

128. Bhikkhus, offences (violating the Vinaya Discipline) are of these two kinds. What are the two? They are: light offence¹ and grievous offence². Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (10)

1 to 6. Rules of Discipline for the Order of Bhikkhus: A set of Disciplinary Rules (Vinaya) has been laid down by the Buddha. Āpatti is offence in the breach

129. Bhikkhus, offences (violating the Vinaya Discipline) are these two kinds. What are the two? They are: grave transgression³ of the Rules of the Order or the Discipline and lighter transgression⁴ of the Discipline. Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (11)

130. Bhikkhus, offences (violating the Vinaya Discipline) are of these two kinds. What are the two? They are: remediable offence (sāvasesa āpatti)⁵ and irremediable offence (anāvasesa āpatti.)⁶ Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (12)

The End of Āsāduppajaha Vagga, the First.

of these rules; offences are classified into seven categories: (i) Pārājika, (ii) Saṅghādisesa, (iii) Pācittiya, (iv) Pāṭidesanīya (v) Dukkata, (vi) Thullaccaya, and (vii) Dubbhāsita. Of these seven kinds, (i) and (ii) are grave offences and the rest are lighter by degrees. Again (i) Pārājika is an irremediable offence, whereas the rest are remediable.

(XII) ii. ĀYĀCANA VAGGA

131. Bhikkhus, if a faithful bhikkhu rightly wishes to have an aspiration (to something), he should aspire thus: 'The Venerable Sāriputta and the Venerable Moggallāna are such and such persons. May I be such a person'. Bhikkhus, amongst my bhikkhu disciples, Sāriputta and Moggallāna set an ideal. (Thus said the Bhagavā.) (1)

132. Bhikkhus, if a faithful bhikkhunī rightly wishes to have an aspiration (to something) she should aspire thus: 'Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā are such and such persons. May I also be such a person'. Bhikkhus, amongst my bhikkhunī disciples, Khemā and Uppalavaṇṇā set a standard. The said Khemā and Uppalavaṇṇā set an ideal. (Thus said the Bhagavā.) (2)

133. Bhikkhus, if a faithful lay disciple (upāsaka) rightly wishes to have an aspiration (to something) he should aspire thus: Householder Citta and Hathaka (Prince Āḷāvaka) are such and such persons. May I also be such a person.' Bhikkhus, amongst my lay disciples, Householder Citta and Hatthaka (Prince Āḷāvaka) set a standard. The said Householder Citta and Hatthaka (Prince Āḷāvaka) set an ideal. (Thus said the Bhagavā.) (3)

134. Bhikkhus, if a faithful laywoman disciple (upāsikā) rightly wishes to have an aspiration (to something) she should aspire thus: "Upāsikā Khujjuttara and Upāsikā Nandamata of Velukaṇḍaki village are such and such persons. May I also be such a person. 'Bhikkhus, amongst my laywoman disciples, Upasikā Khijjuttarā and Upasikā Nandamatā of Velukaṇḍaki village set a standard. The said Upasikā Khujjuttarā and Upasikā Nandamatā set an ideal. (Thus said the Bhagavā.) (4)

135. Bhikkhus, a foolish, unintelligent and evil person who is characterized by two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy and he

deserves the censure of the wise and he also generates much evil. What are the two? They are: one who, without knowing well and scrutinizing, praises one who deserves a blame; and he, without knowing well and scrutinizing, blames one who deserves a praise. Bhikkhus, a foolish, unintelligent and evil person who is characterized by these two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy and deserves the censure of the wise; and he also generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is also blameless, and he does not deserve the censure of the wise, and he generates much merit. What are the two? They are: one who, knowing well and scrutinizing, blames one who deserves a blame; and he, knowing well and scrutinizing, praises one who deserves a praise. Bhikkhus, a wise, intelligent and virtuous person who is characterized by these two dhammas, nurtures himself by not uprooting and destroying the virtues; he is also blameless and he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (5)

136. Bhikkhus, a foolish, unintelligent and evil person, who is characterized by two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. What are the two? They are: one who, without knowing well and and scrutinizing, has faith in what is not worthy of faith, and one who, without knowing well and scrutinizing, has no faith in what is worthy of faith. Bhikkhus, a foolish, unintelligent and evil person who is characterized by these two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person, who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not

deserve the censure of the wise and he generates much merit. What are the two? They are: one who, knowing well and scrutinizing, has no faith in what is not worthy of faith and one who, knowing well and scrutinizing, has faith in what is worthy of faith. Bhikkhus, a wise, intelligent and virtuous person, who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (6)

137. Bhikkhus, a foolish, unintelligent and evil person, who follows a wrong course of action towards these two dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise and he generates much evil. What are the two? They are: the mother and the father. Bhikkhus, a foolish, unintelligent and evil person who follows a wrong course of action towards these two, nurtures himself by uprooting and destroying himself; he is also at fault; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person, who follows a right course of action towards these two, nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit. What are the two? They are; the mother and the father. Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two, nurtures himself by not uprooting and destroying himself; he is also blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (7)

138. Bhikkhus, a foolish, unintelligent and evil person who follows a wrong course of action towards these two, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. What are the two? They are: the Tathāgata and the Tathāgata's disciple. Bhikkhus, a foolish, unintelligent

and evil person who follows a wrong course of action towards these two (by causing a schism among the Saṃgha, and attempting to take the Tathāgata's life) nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two (by feeding them and attending upon them) nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise; and he generates much merit. What are the two? They are: the Tathāgata and the Tathāgata's disciple. Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two (by feeding them and attending upon them) nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise, and he generates much merit. (Thus said the Bhagavā.) (8)

139. Bhikkhus, dhammas are these two. What are the two? They are: purity of one's mind (being free from kilesas) and not being attached to anything in this world. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (9)

140. Bhikkhus, dhammas are these two. What are the two? they are; anger (kodha) and enmity (upanāha). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

141. Bhikkhus, dhammas are these two. What are the two? they are: removal of anger and removal of enmity. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (11)

The End of Āyācana Vagga, the Second.

(XIII) iii. DĀNA VAGGA

142. Bhikkhus, gifts are these two. What are the two? They are; the gift of material requisites (i.e. four requisites of a bhikkhu) and the gift of dhamma. Bhikkhus, gifts are these two kinds. Bhikkhus, of these two kinds of gifts, there is the gift of dhamma and that gift is superior. (Thus said the Bhagavā.) (1)

143. Bhikkhus, charity are these two. What are the two? They are: charity of material requisites and charity of dhamma. Bhikkhus, charities are these two. Bhikkhus, of these two kinds of charities, there is the charity of dhamma and that charity is superior. (Thus said the Bhagavā.) (2)

144. Bhikkhus, generosity are these two. What are the two? They are: generosity in giving material requisites and generosity in dispensing dhamma. Bhikkhus, generosity are these two. Bhikkhus, of these two kinds of generosity there is the generosity in dispensing dhamma and that generosity is superior. (Thus said the Bhagavā.) (3)

145. Bhikkhus, liberality are these two. What are the two? They are: liberality in giving material requisites and liberality in dispensing dhamma. Bhikkhus, liberality are these two. Bhikkhus, of these two kinds of liberality, there is the liberality in dispensing dhamma and that liberality is superior. (Thus said the Bhagavā.) (4)

146. Bhikkhus, enjoyment are these two. What are the two? They are: enjoyment of material requisites and enjoyment of dhamma. Bhikkhus, enjoyment are these two. Bhikkhus, of these two kinds of enjoyment, there is the enjoyment of dhamma and that enjoyment is superior. (Thus said the Bhagavā.) (5)

147. Bhikkhus, enjoyment together with others are these two. What are the two? They are: enjoyment together with others of material requisites and enjoyment together with others of dhamma.

Bhikkhus, enjoyment together with others are these two. Bhikkhus, of these two kinds of enjoyment together with others, there is the enjoyment together with others of dhamma and that enjoyment together with others is superior. (Thus said the Bhagavā.) (6)

148. Bhikkhus, distributions are these two, What are the two? They are: distribution of material requisites and distribution of dhamma. Bhikkhus, distributions are these two. Bhikkhus, of these two kinds of distribution, there is the distribution of dhamma and that distribution is superior. (Thus said the Bhagavā.) (7)

149. Bhikkhus, assistances are these two, What are the two? They are: assistance of material requisites and assistance of dhamma. Bhikkhus, assistances are these two kinds. Bhikkhus, of these two kinds of assistance, there is the assistance of dhamma and that assistance is superior. (Thus said the Bhagavā.) (8)

150. Bhikkhus, favourings are these two. What are the two? They are: favouring with material requisites and favouring with dhamma. Bhikkhus, favourings are these two. Bhikkhus, of these two kinds of favouring, there is the favouring with dhamma and that favouring is superior. (Thus said the Bhagavā.) (9)

151. Bhikkhus, compassion are these two. What are the two? They are: (showing) compassion with material requisites and (showing) compassion with dhamma. Bhikkhus, compassion are these two. Bhikkhus, of these two kinds of compassion, there is the (showing of) compassion with dhamma and that compassion is superior. (Thus said the Bhagavā.) (10)

The End of Dāna Vagga, the Third.

(XIV) iv. SANTHRA VAGGA

152. Bhikkhus, greetings are these two. What are the two? They are: greeting with material requisites and greeting with dhamma. Bhikkhus, greetings are these two. Bhikkhus, of these two kinds of greeting, there is the greeting with dhamma and that greeting is superior. (Thus said the Bhagavā.) (1)

153. Bhikkhus, warm greetings are these two. What are the two? They are: warm greeting with material requisites and warm greeting with dhamma. Bhikkhus, warm greetings are these two. Bhikkhus, of these two kinds of warm greetings there is the warm greeting with dhamma and that greeting is superior. (Thus said the Bhagava.) (2)

154. Bhikkhus, striving (esanā) are these two. What are the two? They are: striving for material requisites and striving for dhamma. Bhikkhus, striving are these two. Bhikkhus, of these two kind of striving these is the striving for dhamma and that striving is superior. (Thus said the Bhagavā.) (3)

155. Bhikkhus, quests (pariyesanā) are these two. What are the two. They are: quests for material requisite (āmisapariyesanā) and quest for dhamma (dhammapariyesanā). Bhikkhus, quests are these two. Bhikkhus, of these two kinds of quests there is the quest for dhamma and that quest is superior. (Thus said the Bhagavā.) (4)

156. Bhikkhus, persistent quests (pariyetṭhi) are these two. What are the two? They are: persistent quest for material requisites (āmisapariyetṭhi) and persistent quest for dhamma (dhammapariyetṭhi). Bhikkhus, persistent quests are these two. Bhikkhus, of these two kinds of persistent quests these is the persistent quest for dhamma and that persistent quest for dhamma is superior. (Thus said the Bhagavā.) (5)

157. Bhikkhus, paying homage (pūjā) are these two. What are the two? They are: paying homage with material requisites (āmisapūjā) and paying homage with dhamma (dhammapūjā). Bhikkhus, paying homage are these two. Bhikkhus, of these two kinds of paying homage there is the paying homage with dhamma and that paying homage is superior. (Thus said the Bhagavā.) (6)

158. Bhikkhus, offering gifts to guests are these two. What are the two? They are: gift of material requisites to guests (āmisātiṭṭheyya) and gift of dhamma (dhammātiṭṭheyya) to guests. Bhikkhus, offering gifts to guests are these two. Bhikkhus, of these two kinds of offering gifts to guests there is the gift of dhamma to guests and that gift to guests is superior. (Thus said the Bhagavā.) (7.)

159. Bhikkhus, accomplishments (iddhi) are these two. What are the two? They are: accomplishment in material requisites (āmisiddhi) and accomplishment in dhamma (dhammiddhi.) Bhikkhus, accomplishments are these two. Bhikkhus, of these two kinds of accomplishment, there is the accomplishment in dhamma and that accomplishment is superior. (Thus said the Bhagavā.) (8)

160. Bhikkhus, prosperities (vuddhi) are these two. What are the two? They are: prosperity in material requisites (amisavuddhi) and prosperity in dhamma (dhammavuddhi) Bhikkhus, prosperities are these two. Bhikkhus, of these two kinds of prosperity there is the prosperity in dhamma and that prosperity is superior. (Thus said the Bhagavā.) (9)

161. Bhikkhus, gems (ratanā) are these two. What are the two? They are: gem of material requisites (āmisaratana) and gem of dhamma (dhammaratanā). Bhikkhus, gems are these two. Bhikkhus, of these two kinds of gems there is the gem of dhamma and that gem is superior. (Thus said the Bhagavā.) (10)

162. Bhikkhus, accumulations (sannicaya) are these two. What are the two? They are: accumulation of material requisites (āmisasannicaya) and accumulation of dhamma (dhammasannicaya). Bhikkhus, accumulations are these two. Bhikkhus, of these two kinds of accumulation there is the accumulation of dhamma and that accumulation is superior. (Thus said the Bhagavā.) (11)

163. Bhikkhus, fullness (vepulla) are these two. What are the two? They are: fullness of material requisites (āmisavepulla) and fullness of dhamma (dhammavepulla.) Bhikkhus, fullness are these two. Bhikkhus, of these two kinds of fullness there is the fullness of dhamma and that fullness is superior. (Thus said the Bhagavā.) (12)

The End of Santhāra Vagga, the Fourth.

(XV) v. SAMĀPATTI VAGGA

164. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in attainment (of jhānas) (samāpatti-kusalatā) and proficiency in rising (from jhāna that has been attained) (samāpattivuṭṭhānakusalata.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (1)

165. Bhikkhus, dhammas are these two. What are the two? They are: uprightness (ajjava) and gentleness (maddava.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (2)

166. Bhikkhus, dhammas are these two. What are the two? They are: forbearance (khanti) and virtuousness (sacca.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (3)

167. Bhikkhus, dhammas are these two. What are the two? They are: amiability in speech (sākhalya) and courteous welcome (paṭisanthāra.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (4)

168. Bhikkhus, dhammas are these two. What are the two? They are: absence of cruelty (avihiṃsā) and purity (of the mind) (soceyya.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (5)

169. Bhikkhus, dhammas are these two. What are the two? They are: not guarding the door of sense faculties and not knowing the measure in eating. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (6)

170. Bhikkhus, dhammas are these two. What are the two? They are: guarding the door of sense faculties and knowing the measure in eating. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (7)

171. Bhikkhus, dhammas are these two. What are the two? They are: power of reflective knowledge (paṭisaṅkhāna bala) and power of mental cultivation (bhāvanā bala). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (8)

172. Bhikkhus, dhammas are these two. What are the two? They are: power of mindfulness (sati bala) and power of concentration (samādhi bala.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (9)

173. Bhikkhus, dhammas are these two. What are the two? They are: tranquillity of mind (samatha) and insight meditation (vipassanā). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

174. Bhikkhus, dhammas are theses two. What are the two? They are: breach of morality (sīla vipatti) and breach of right view (diṭṭhi vipatti.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (11)

175. Bhikkhus, dhammas are thses two. What are the two? They are: being endowed with morality (sīla sampadā) and being endowed with right view (diṭṭhi sampadā). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (12.)

176. Bhikkhus, dhammas are these two. What are the two? They are: purity of morality (sīla-visuddhi) and purity of view (diṭṭhi-visuddhi). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (13)

177. Bhikkhus, dhammas are these two. What are the two? They are: purity of view (diṭṭhi visuddhi) and endeavour fitting to purity of view (yathā diṭṭhipadhāna). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (14)

178. Bhikkhus, dhammas are these two. What are the two? They are: insatiability in doing meritorious deeds (asantuṭṭhitā

ca kusalesu dhammesu) and relentless endeavour (for the attainment of Insight) (appāṭivānita). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (15)

179. Bhikkhus, dhammas are these two. What are the two? They are: unmindfulness (mutthassacca) and lack of clear comprehension (asampajañña). Bhikkhus dhammas are these two. (Thus said the Bhagavā.) (16)

180. Bhikkhus, dhammas are these two. What are the two? They are: mindfulness (sati) and clear comprehension (sampajañña). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (17)

The End of Samāpatti Vagga, the Fifth.

The End of the Third Fifty Suttas.

I. KODHA PEYYĀLA

181. Bhikkhus, dhammas are these two. What are the two?
They are:

- ... anger (kodha) and enmity (upanāha) ...
- ... ingratitude (makkha) and improper rivalry (paḷāsa)...
- ... jealousy (issā) and stinginess (macchariya)...
- ... deceit (māyā) and hypocrisy (sāṭheyya)...
- ... shamelessness to do evil (ahirika) and fearlessness to do evil (anottappa) ...

Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (1-5)

182. Bhikkhus, dhammas are these two. What are the two?
They are:

- ... absence of anger (akkodha) and amity (anupanāha)...
- ... gratefulness (amakkha) and absence of improper rivalry (apalāsa)...
- ... absence of jealousy (anissā) and generosity (amacchariya)...
- ... sincerity (amāyā) and simplicity (asāṭheyya)...
- ... sense of shame to do evil (hiri) and sense of fear to do evil (ottapa)...

Bhikkhus, dhammas are these two. (Thus said the Bhagavā.)
(6-10)

183. Bhikkhus, one who is endowed with these two things lives a miserable life. What are the two? They are:

- ... anger and enmity-
- ... ingratitude and improper rivalry
- ... jealousy and stinginess
- ... deceit and hypocrisy
- ... shamelessness to do evil and fearlessness to do evil-

Bhikkhus, one who is endowed with these two dhammas lives a miserable life. (Thus said the Bhagavā.) (11-15)

184. Bhikkhus, one who is endowed with these two dhamma lives a happy life. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sence of shame to do evil and sence of fear to do evil...

Bhikkhus, one who is endowed with these two dhammas lives a happy life. (Thus said the Bhagavā.) (16-20)

185. Bhikkhus, these two dhammas are for the decline of a bhikkhu who has not yet attained Arahatsip (sekha). What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hpyocrisy...
- ... shamelessness to do evil and fearlessness to do evil.

Bhikkhus these two dhammas are for the decline of a bhikkhu who has not yet attained Arahatsip. (Thus said the Bhagavā.) (21-25)

186. Bhikkhus, these two dhammas are for the non-decline of a bhikkhu who has not yet attained Arahatsip (sekha). What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil.

Bhikkhus, these two dhammas are for the non- decline of a bhikkhu who has not yet attained Arahatsip. (Thus said the Bhagavā.) (26-30)

187. Bhikkhus, one who is endowed with these two dhammas (after death and dissolution of the body) appears in cheerless

realms of continuous suffering (niraya) as though (he were) placed there. What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hypocrisy...
- ... shamelessness and fearlessness to do evil...

Bhikkhus, one who is endowed with these two dhammas appears in cheerless realms of continuous suffering as though (he were) placed there. (Thus said the Bhagavā.) (31-35)

188. Bhikkhus, one who is endowed with these two dhammas (after death and dissolution of the body) appears in happy realms of the devas as though (he were) placed there. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil

Bhikkhus, one who is endowed with these two dhammas appears in the happy realms of the devas as though (he were) placed there. (Thus said the Bhagavā.) (36-40)

189. Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in wretched destinations, in miserable existences, states of ruin and realms of continuous suffering after death and dissolution of the body. What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hypocrisy...
- ... shamelessness to do evil and fearlessness to do evil.

Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in wretched destinations, in miserable existences, states of ruin and realms of

continuous suffering, after death and dissolution of the body.
(Thus said the Bhagavā.) (41-45)

190. Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in good destinations, the happy world of the devas after death and dissolution of the body. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil-

Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in good destinations, the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (46-50)

The End of Kodha Peyyāla

II. AKUSALA PEYYĀ LA

191-200. Bhikkhus, demeritorious dhammas are these two... Bhikkhus, meritorious dhammas are these two... Bhikkhus, blame-worthy dhammas are these two... Bhikkhus, blameless dhammas are these two... Bhikkhus, dhammas that cause suffering (dukkha) are these two... Bhikkhus, dhammas that result in suffering (dukkha) are these two... Bhikkhus, dhammas that cause happiness (sukha) are these two... Bhikkhus, dhammas that result in happiness (sukha) are these two... Bhikkhus, dhammas with suffering are these two Bhikkhus, dhammas with happiness are these two.

What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil.

Bhikkhus, dhammas with happiness are these two. (Thus said the Bhagavā .) (1-50.)

The End of Akusala Peyyāla.

III. VINAYA PEYYĀLA

201. Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed a set of Disciplinary Rules for his disciples. What are the two? They are:

- ... excellence of the Saṃgha, and peaceful living of the Saṃgha...
- ... suppression of immoral bhikkhus, and peaceful living of virtuous bhikkhus...
- ... putting restraint to moral intoxicants (āsavas) of present life and warding off moral intoxicants hereafter...
- ... putting restraint to enmity (vera) of present life, and warding off enmity hereafter...
- ... putting restraint to blameworthy things (avajjā) of present life and warding off blameworthy things hereafter...
- ... putting restraint to dangers (bhaya) of present life, and warding off dangers hereafter...
- ... putting restraint to demeritorious dhammas (akusala-dhammā) of present life, and warding off demeritorious dhammas hereafter...
- ... compassion to men, and destruction of the organization of bhikkhus having evil desire (pāpicchā)...
- ... converting disbelievers and establishing faith in believers...
- ... endurance of the Teaching (saddhamma), and upholding the Discipline (Vinaya Rules).

Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed a set of Disciplinary Rules for his disciples. (Thus said the Bhagavā.) (1-10)

202-230. Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed:

- ... pātimokkha precepts (fundamental disciplinary rules for his disciples)...
- ... recitation of pātimokkha precepts...

- ... suspension of hearing the pātimokkha precepts
- ... (by the bhikkhu who has committed an offence)
- ... pavāraṇā ceremony at the termination of vassa...
- ... suspension of participation in the pavāraraṇā ceremony by the bhikkhu who has committed an offence...
- ... tajjaniya kamma or conducting a case of censuring an offender...
- ... niyassa kamma or giving protection to an offender...
- ... pabbājaniya kamma, or an act of excommunicating an offender...
- ... paṭisāraṇīya kamma, or compelling a bhikkhu who has committed an offence against a layman to ask pardon from that offended person.
- ... ukkhepaṇiya kamma or act of resolution of dissociation with a bhikkhu who fails to remedy his offence...
- ... parivāsa dāna or allowing (an offender) a period of probation...
- ... mūlayā-paṭikassana or reverstion (an offender observing a period of probation who commits another offence) back to the beginning to observe all over again...
- ... mānatta dāna, or undergoing a further period of penance so as to obtain the satisfaction of the Saṃgha for having committed saṃghādisesa offence...
- ... abbhāna or rehabilitation of a bhikkhu who has undergone a penance for expiable grave offence...
- ... nissāraṇīya or reinstating a bhikkhu after exclusion from the Saṃgha...
- ... nissāraṇīya, or expulsion of a bhikkhu who fails to practise well...
- ... upasampadā or admission to the privileges of recognized bhikkhus...

- ... ñattikamma, or announcement, declaration, (especially a motion or resolution) put at a kamma-vācā (proceedings of the saṃgha)...
- ... ñatti-dutiya-kamma or announcement or motion for a second time...
- ... ñatti-catuttha-kamma or announcement of kammavācā which is put up three times and is followed by the decision as the fourth item.
(The Tathāgata) prescribes what has not yet been prescribed...
(The Tathāgata) makes additions to what has already been prescribed...
- ... sammukhā-vinaya or procedure of hearing a case in the presence of the party accused and all the bhikkhus of the congregation.
- ... Sati-vinaya or making a declaration by the Saṃgha of the innocence of arahats who are constantly mindful against whom some allegations have been made...
- ... amūḷha vinaya or acquittal (of a bhikkhu) on the ground of restored sanity...
- ... patiññāta-karaṇa-samatha or decision of acquittal of the case on what has been acknowledged by the party accused...
- ... yebhuyyasika-samatha or deciding a dispute by a majority vote of (virtuous) bhikkhus in assembly...
- ... tassapāpiyasika kamma, or to carry out proceedings against someone guilty of a certain offence...
- ... tiṇavatthāraka kamma or the act of covering up with grass...
- ... tiṇavatthāraka samatha or declaring without going into detail all charges settled with the consent of litigants in a case of mutual complaint...
What are the two (great benefits)? They are:
- ... excellence of the Saṃgha, and peaceful living of the Saṃgha...

- ... suppression of immoral bhikkhus and peaceful living of virtuous bhikkhus...
- ... putting restraint to moral intoxicants (āsavas) of present life and warding off moral intoxicants hereafter...
- ... putting restraint to enmity(vera)of present life and warding off enmity hereafter...
- ... putting restraint to blameworthy things (avajja) of present life, and warding off blameworthy things hereafter...
- ... putting restraint to dangers (bhaya)of present life, and warding off dangers hereafter...
- ... putting restraint to demeritorious dhammas (akusala-dhammā) of present life, and warding off demeritorious dhammas hereafter...
- ... compassion to men and destruction of the organization of bhikkhus having evil desires (pāpicchā)
- ... converting disbelievers, and establishing faith in believers...
- ... endurance of the Teaching (saddhamma), and upholding the Discipline (Vinaya Rules)...

Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed the Tiṇavatthāraka-samatha for his disciples. (Thus said the Bhagavā.) (11-300)

The End of Vinaya Peyyāla, the Third

IV. RĀGA PEYYALA

231. Bhikkhus, for having an insight (abhiññā) into attachment (rāga), two (dhammas) should be developed. What are the two? They are: tranquillity of mind (Samatha) and Insight meditation (Vipassanā)

Bhikkhus, for having an insight into attachment (rāga), these two dhammas should be developed. (1)

Bhikkhus, for having a discriminative knowledge (pariññā) of ---, for exhaustion (parikkha) of ---, for giving up (pahāna), for eradication (khaya) of ---, for destruction (vaya) of ---, for being free from (virāga) ---, for cessation (nirodha) of ---, for renunciation (cāga) of ---, and for forsaking (paṭinissagga) attachment, two dhammas should be developed --- p --- (1-10)

232-246. ...hatred (dosa) --- p --- bewilderment (moha) --- p ---, anger (kodha), enmity (upanāha), ingratitude (makkha), improper rivalry (paḷāsa), jealousy (issā), stinginess (macchariya), deceit (māyā), hypocrisy (sātheyya), obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada), and unmindfulness (pamāda) --- two (dhammas) should be developed. What are the two? They are tranquillity of mind (Samatha) and Insight meditation (Vipassana.) Bhikkhus, for forsaking unmindfulness (pamāda), two dhammas should be developed. (11-170) The Bhagavā delivered this discourse.)

(Delighted, the bhikkhus rejoiced in what the Bhagavā had said)*

The End of Rāga Peyyāla, the Fourth.

THE END OF DUKA NIPĀTA (Anguttara Nikāya)

* This is not found in Sinhalese, Siamese, Cambodian and English versions.

I N D E X

Key to the initials and figures used in the index

| | | |
|--------------------------|-----------|------|
| Aṅguttara Nikāya: | | A |
| Ekaka Nipāta: | | A I |
| Duka Nipāta: | | A II |

Paragraph numbers in Arabic figures of the Pāli Texts as accepted by the Sixth Synod of 1954-56 are used for each item of words given in this list.

A

| | | |
|---|-------|-----------|
| Abhiññā: Special apperception (Magga Insight) | ----- | AI 296 |
| Acchariya: marvellous | | |
| - marvellous persons (Acchariya manussā) | | |
| - The Two:(i) the Tathāgata, and | ----- | AII 53-55 |
| (ii) the Universal Monarch (Cakkavati) | ----- | AII 53-55 |
| Adhikaraṇa: dispute | | |
| - Prolongation | ----- | A II 15 |
| - Peaceful settlement | ----- | A II 15 |
| Ādīnava: disadvantage, fault, tribulation | | |
| - Disadvantages to be expected from evil deed,evil speech and evil thought | ----- | A II 18 |

Alms food

- A bhikkhu who consumes people's alms food not unbeneficially ----- A I 382
- A I 492-563

Anussati: repeated contemplation of the attributes of the Buddha, the Dhamma, the Saṃgha, etc.

- The Ten: ----- A I 296, 297
- A I 473-482

Anusaya: all defilements that have not been eradicated by Magga Insight

- A I 574

Ariya Path: (Magga)

- The Ariya Path of Eight Constituents ----- A I 419-426

Āsavas: moral intoxicants

- Development and non-development ----- A II 109-118

Asekha: one who has completed the training.

- He has already attained Arahattaphala and is therefore an arahat. An arahat is a worthy recipient of dedicatory gifts. ----- A II 36

Athāna: no possibility

- No possibility of two Perfectly Self-Enlightened Buddhas appearing in this world at the same time. ----- A I 277
- No possibility of two Universal Monarchs appearing in one Universe at the same time. ----- A I 278

Audience: parisā; ten pairs

- A II 43-52

Ayonisomanasikāra: perceiving the phenomena in the wrong way.
(micchādiṭṭhi)

- A I 303

B

Bala: Power (i): the five:-

- Power of Conviction (Saddhā)
- Power of Effort, Endeavour (Viriya)
- Power of Mindfulness (Sati)
- Power of Concentration (Samādhi)
- Power of Wisdom (Paññā) ----- A I 467-411
- A I 483-492
- A I 493-562
- Power of Mindfulness, Power of Concentration ----- A II 172

Bala: Power (ii)

- Power of reflection (Patisankhāna bala)
- Power of mental cultivation (Bhāvanā bala) ----- A II 11-13, 171

Bāla: a foolish person ----- A II 22

- Counted as foolish and immature person ----- A II 39
- A foolish, unintelligent and evil person deserves censure of the wise ----- A II 137,138

Bhikkhus:

- of senior standing,
- of middle standing,
- of junior standing ----- A II 63

Bliss: (sukha) happiness experienced in the attainment of jhānas ----- A II 13

Bojana mattanu: Knowing the measure in eating ----- A II 170

C

Cause or reason: (paccaya)

- for the arising of attachment (rāga) ----- A II 124
- for the arising of hatred (dosa) ----- A II 125
- for the arising of Wrong View
(micchā diṭṭhi) ----- A II 126
- for the arising of Right View
(sammā diṭṭhi) ----- A II 127

Cause of quarrels: among various
classes of people- - discussion between
the Ven. Mahā Kiccāna and
the Brahmin Ārāmaḍaṇḍa

----- A II 38

Companionship: (mitta)

- Bad or evil companionship
(Pāpa mitta) ----- A II 95
- Good companionship (kalyāṇa mitta) ----- A II 96

D

Dakkhineyyā: worthy recipients of
dedicatory gifts

----- A II 36

Dassana: to see

- Tathāgata dassana: One who sees the
Tathāgata.

One who knows the attributes of the
Tathāgata sees the Tathāgata
(Commentary)

----- A I 326
(foot notes)**Deathless:** an epithet of Nibbāna

- The Deathless (Nibbāna) ----- A I 608-611

Decline: (parihāniya)

- Dhammas (factors) for the decline of a bhikkhu ----- A II 185

Delightful satisfaction: (pīti) ----- A II 13**Desire:** (āsā)

- desire for gains (lābhā āsā)
- desire for life (jīvita āsā) ----- A II 119

Destination : (gati) (i)

Destination after death and dissolution of the body:

- of an evil doer ----- A I 290
- of a holder of wrong view ----- A I 304
- of a doer of good deeds ----- A I 293
- of a holder of Right View ----- A I 305
- Also see ----- A II 187-190

Destination: (gati) (ii)

- of one who conceals his evil actions: niraya, the realms of continuous suffering and the animal world. ----- A II 27
- of one who does not conceal his evil actions: human world and deva world. ----- A II 27

Dhamma: (i)

- **Demeritorious dhamma:** causes for the arising ----- A I 298, 300, 302
- **Meritorious dhamma:** causes for the arising ----- A I 299, 301, 363
- **Wicked and demeritorious dhamma:** The arising of ----- A II 78-87

Dhammā: (ii)

Dhammā tapaniya- Dhammas that
cause torment

----- A II 3

Dhammā atapaniya- Dhammas that do
not cause torment.

----- A II 4

Dhamma: (iii)**Black dhammas (kaṇha):**

- not having a sense of shame to
do evil (ahirika)

- not having a sense of fear to
do evil. (anottappa)

----- A I 298, A II 93

Dhamma (iv)**White dhammas (sukka)**

- having a sense of shame to do
evil (hiri)

- having a sense of fear to do evil
(ottappa)

----- A II 8, 94

- white dhammas, the guarding of the ----- A I 299, A II 9

Dhamma (factors)

- Dhamma (factors) for the decline of
a bhikkhu

----- A II 185

- Dhamma (factors) for the non-decline
of a bhikkhu

----- A II 186

Dhamma desanā: expositions of the

Dhamma: 2 kinds:

- Brief discourses

- Discourses in detail

----- A II 14

Dhutaṅga: Practices of the ascetics

- the thirteen

----- A I 190

----- A I 366-381

Diligence: Viriya:

- that causes the arising of meritorious dhamma; that causes the decline of demeritorious dhamma. ----- A I 61

Doors: (Dvāra)

- the doors of sense faculties
- not guarding (agutta) ----- A II 169
- guarding (gutta) ----- A II 170

Ducaritta: evil deed, evil speech, evil thought.

These dhammas torment the doer. ----- A II 3

E

Ekapuggala: unique person; no equal; second to none, i.e. the Buddha. ----- A I 170-186

Etadagga: (i) Foremost

- Foremost amongst the Buddha's bhikkhus and bhikkhunīs, lay disciples and female lay disciples in their respective fields or subjects. ----- A I 188-267

Etadagga: (ii) Superior

- Superior by comparison of two things or factors. ----- A II 142-151

Existence: (bhava)

- Compared to bad smell of faeces ----- A I 320
- Compared to bad smell of urine, spittle, pus and blood ----- A I 321

Eye: (Cakkhu)

- Eye of Wisdom: Paññā Cakkhu or Magga Insight, a result of meditation (Vipassanā) practice. ----- A I 325
(foot note).

F**Faculties, Mental: (Indriya)**

Developing the faculties

- of Conviction (Saddhindriya)
- of effort or endeavour (Viriya-indriya)
- of mindfulness (Satindriya)
- of Concentration (Samādhindriya)
- of Wisdom (Paññindriya) ----- A I 402-406
----- A I 483-492
----- A I 493-562

Favours: Saṅgha

The four:

- giving (dāna); kindly or pleasant speech (pīyavāca); being helpful in times of need (atthacariya); treating others as one's equal (samānattatā) ----- A I 251
(foot note)

Fullness: (Vepulla)

- Fullness of material requisites (āmisa vepulla) ----- A II 163
- Fullness of dhamma (dhamma vepulla) ----- A II 163

G

Gems: (Ratanā)

- Gems of material requisites
(āmisā ratanā) ----- A II 161
- Gems of dhamma (dhamma ratanā) ----- A II 161

Gifts: (dāna)

- the gift of material requisites of a
bhikkhu (āmisā dāna)
- the gift of the dhamma
(dhamma dāna) ----- A II 142

Gratitude, debt of

- the enormity of the debt to our own
parents ----- A II 34
- how to repay them ----- A II 34

I

**Ideals: (i) Persons who have set
up a standard**

- Ideals amongst the Buddha's bhikkhu
disciples, bhikkhunī disciples, lay
disciples and lay-woman disciples. ----- A II 131-134

Ideals: (ii)

- Amongst bhikkhu disciples- the
Ven. Sāriputta and the
Ven. Moggallāna ----- A II 131
- Amongst bhikkhunī disciples-Khemā
and Uppalavaṇṇā ----- A II 132
- Amongst lay disciples householders
Citta and Hatthaka (Prince Āḷāvaka) ----- A II 133
- Amongst lay-woman disciples-
Khujjatarā and Nandamāta ----- A II 134

J

Jhāna: mental absorption

- First, Second, Third, Fourth ----- A II 13

K

Kasina: meditation device to produce concentration of mind and jhāna development.-

The ten: Earth or solidity, water or fluidity and cohesion, fire or heat and cold, wind or motion; the colours blue, yellow, red and white; space and consciousness ----- A II 92

Kāyagatāsati: Contemplation of one's own body

- Benefits and advantages of the practice.

(Kāyagatāsati Vagga) ----- A I 564-570

Kiriya Vāda: doctrine of action or performance of good deed, good speech and good thought.

----- A II 35

L

Lābha: alms, offerings, gifts; good or definite reasons for receiving alms.

----- A I 366-381

M

Mettā: good will or loving-kindness

- the benefits of exercising ----- A I 53
- the benefits of cultivating or
developing ----- A I 54
- the benefits of contemplating ----- A I 55

Mind: Orientation, or direction

- Wrongly directed mind ----- A I 41
- Rightly directed mind ----- A I 42

Mindfulness:(i) (apamāda)

- Prevents the Teaching from ruin and
disappearance ----- A I 115

Mindfulness (ii)

- Mindfulness and comprehension
(Sati Sampajāñña) ----- A II 180

Mogha: empty, vain, useless

- Moghapurisa: an empty man; a
useless person who cannot hope to
attain magga leading to Nibbāna ----- A I 311

Morality: (Sīla)

- One without morality (dussīla)
- One with morality (Sīlavanta) ----- A II 30
- breach of morality (Sīla Vipatti) ----- A II 174
- purity of morality (Sīla Visuddhi) ----- A II 176

N

Nibbāna:

- Where one is free from substrata
(of rebirth) ----- A II 2

Niraya: The realms of continuous suffering, the destination of evil-doers

----- A I 290,
----- 304, A II 16

Nivaraṇa: hindrances

- the cause for arising of hindrance ----- A I 11

O

Offence: (Āpatti)

Offences violating Vinaya Discipline.

- high and grievous offence ----- A II 128
 - grave transgressions and light transgressions ----- A II 129
 - remediable offences and irremediable offences ----- A II 130
- (also see footnote 1 to 6)

P

Paccekabuddha: A II 57; also see foot note.

Padhāna: Striving, exertion, endeavour

- Striving to donate the four material requisites, ----- A II 2
- Striving for realization of Nibbāna, which is superior to the first. ----- A II 2
- Exertion or endeavour fitting to purity of view ----- A II 177

Paṇḍita: a wise person ----- A II 32

- counted as wise and mature person ----- A II 39
- A wise, intelligent and virtuous person does not deserve the censure of the wise. ----- A II 137, 138

Paññā: Wisdom

- various aspects ----- A I 584-599

Pātimokkha Samvara Sīla

- fundamental disciplinary precepts or code of conduct for bhikkhus.
- recitation of pātimokkha precepts
- suspension of pātimokkha precepts ----- A II 202-230

Paṭisanthāra: Warm greetings; courteous welcome

- courteous greetings ----- A II 153, 167

Practice: Paṭipatti

- wrong practice (micchā paṭipatti) ----- A II 41
- right practice (sammā paṭipatti) ----- A II 41

Prosperity or growth: (Vuddhi)

- of wealth (bhoga) ----- A I 79
- of wisdom (paññā) ----- A I 79
- of material requisites of a bhikkhu (āmisa) ----- A II 160
- of the Teaching (dhamma) ----- A II 160

Punishment: (Vajja)

- Modes of punishment in the present existence ----- A II 1
- Punishment in the hereafter ----- A II 1

R**Requisites, material: (āmisa)**

- the four material requisites of a bhikkhu: robes, almsfood, monastic dwelling (shelter), and medicines and medicinal requisites. ----- A II 2, 160

Right View: (Sammādiṭṭhi)

- destination of one with Right View ----- A II 39

S**Saddhamma:** dhamma of the virtuous

Lokuttara adhamma

transcendentals;

the Teaching (sāsana)

----- A II 49

- Stability or endurance of the Teaching (sāsana)

----- A I 140, 141,

----- A II 230

Sambojjhaṅga: Enlightenment factors

The Seven:

- Mindfulness (sati),
- Investigation (dhamma vicaya),
- Effort (viriya),
- Delightful satisfaction (pīti),
- Tranquillity (passadhi),
- Concentration (samādhi),
- Equanimity (upekkhā)

----- A I 412-418

----- A II 12

Samīvejaniya thānesu: Factors

inspiring or causing apprehension of
the nature of
impermanence.

----- A I 331

Samīyojana: Fetters

- Internal fetters (ajjhata samīyojana)

- External fetters (bahiddha samīyojana)----- A II 37

(foot notes 2, 3)

Santhāra: warm greetings;
courteous welcome, courteous
greetings

----- A II 16, 152, 167

Sariputta: who could faithfully turn the wheel of dhamma as turned by the Buddha himself.

----- A I 187

Sekha: One under training, one still striving to attain Arahattaphala.

- The seven

- a worthy receipient of dedicatory gifts-----A II 36

Sense objects: (bahiddha āyatana)

- the five that take hold of the mind of a man;

----- A I 5

- the five that take hold of the mind of a woman.

----- A I 6-10

Stream-winners: (Sotāpanna)

- an attainer of Sotāpatti Magga, the first Insight, or Path knowledge.

----- A II 49

Sucarita: good deed, good speech, good thought.

They do not torment the doer

----- A II 3

Suddhāvāsa: The five pure abodes of the Brahmas

----- A II 17, 37

Sukha: happiness, happy

- Various types of; the superior types of happiness

----- A II 65-77

- People who live a happy life, five pairs.

----- A II 184

T

Torture : Modes of torture.

----- A II 1

U

Unmindfulness (Pamāda)

- cause of ruin and disappearance
of the Teaching ----- A I 114

V

Vāda: Doctrine

- **Akiriya Vāda:** doctrine of 'no action'
or non-performance of evil deed, evil
speech and evil thought. ----- A II 35
- **Kiriya Vāda:** doctrine of action
or performance of good deed, good
speech and good thought. ----- A II 35

Vassa: Rains retreat period

- First vassa or earlier vassa.
- Second vassa or later vassa. ----- A II 10

**Vicāra: Sustained application of
the mind.**

----- A II 13

Vijjā: Wisdom

- Parts of Wisdom (Vijjābhāgiya)
Concentration (Samatha) and
Insight meditation (Vipassanā) ----- A II 32

Vimutti: (i) emancipation

- Cetovimutti- emancipation of the
mind from moral defilements.
Also called Arahattaphala Samādhi.
Paññāvimutti- emancipation by Insight.
Also called Arahattaphala Paññā.

Vimutti (ii)

- the four cetovimuttis are emancipation by cultivating good will or loving kindness (mettā), by compassion (karuṇā), by rejoicing with others in their happiness and prosperity (muditā), and by equanimity (upekkhā). ----- A I 383-389

Vinaya: Rules of Discipline.

----- A II 201-230
(Vinaya Peyyāla)

Vipatti: breach or failure

- Breach of morality (Sīla Vipatti)
- Breach of Right View (Diṭṭhi Vipatti)----- A II 174

Viriya: effort, endeavour, energy.**Āraddha Viriya: Strenuous or energetic effort**

----- A I 205

Viriya leads to stability of the Teaching; prevents it from ruin and disappearance.

----- A I 117

Visuddhi: Purity

- Purity of morality (Sīla Visuddhi)
- Purity of View (Diṭṭhi Visuddhi) ----- A II 176

Vitakka: Initial application of the mind, thought

----- A II 13

W**Wrong View: (micchā diṭṭhi)**

- Bhava diṭṭhi
- Vibhava diṭṭhi ----- A II 92
(footnotes 1, 2)

Y

Yonisomanasikāra: Perceiving the phenomena in the right way. (Samādiṭṭhi).

----- A I 303

